

# The Living Church

*A weekly record of the news, the work, and the thought of the Episcopal Church*

**Epistles and Gospels**

*Burton S. Easton*

Page 10

**Hail Mary, Full of Grace**

*Edna G. Robins*

Page 10

**The Holy Hello**

*G. Paul Musselman*

Page 16

**What to Preach About  
These Days**

*Bernard Iddings Bell*

Page 11

**Toward Industrial Peace**

*Editorial*

Page 12



*Signal Corps*

**SOMEWHERE IN FRANCE**

Chaplain Frederick A. McDonald of the Diocese of Oregon conducted services for a Wac group.

STATE HISTORICAL SOCIETY  
816 STATE STREET  
MADISON WISCONSIN

F LC2 A

# LETTERS

## The Recy Taylor Case

TO THE EDITOR: Our attention has been directed to your editorial discussing the Recy Taylor case in your March 4th issue. In the interest of acquainting your readers with the facts in the case, may we present the following information?

1) In the state of Alabama there exists a committee working on behalf of Mrs. Taylor. This committee was formed after two local investigations of the case had been made and after the Southern Conference for Human Welfare had also investigated the case. It was only after local Alabamians were convinced of the injustice accorded Mrs. Taylor, that they sent out an appeal to the nation as a whole to support the case and to help secure justice for Mrs. Taylor. The Committee's address is Room 921, Massey Building, Birmingham, Ala. Its secretary is Mrs. Caroline Collier Ballin.

2) We do not know what "additional facts" your local correspondent may have. But apparently they are unknown to the editor of the Birmingham News, a leading white paper of Alabama, which as you can see from the enclosed clippings has called for the indictment of the young men. You can be sure that this paper would not have voiced such an opinion if there were not strong local sentiment in favor of the indictment and if many local people did not believe that the action taken by the Henry County Grand Jury was a gross mockery of justice.

3) Apparently the Governor's office considered the case grave enough to warrant an investigation. Two investigators were as-

signed to the case. When they reported to the Governor, he called in the Attorney-General and instructed him personally to assist in the case. After further investigation, it was decided that the case should again be presented to the Grand Jury for indictment of the six young men, one of whom made a complete confession to the investigators from the Governor's office.

It is indeed surprising to find a Church magazine that would condone this callous indifference on the part of the Grand Jury of Henry County. One need not labor the

point that inter-racial relations will be progressively caused to deteriorate if and as the Negro community comes to feel that the treatment accorded them under the law falls short of accepted democratic standards.

GLENDIA SULLIVAN.

Montgomery, Ala.

### Editor's Comment:

If the Committee for Equal Justice for Mrs. Recy Taylor had not flagrantly prejudged the case, vilified an entire community, and overemphasized the element of race, it might be in a better position to serve the ends of justice. The oldest of the boys involved was 19, the youngest 14—which suggests that the problem has more the pattern of juvenile delinquency than of adult crime. Testimony was presented to the Grand Jury purporting to show that prostitution was involved in the case. Might it not be that, weighing pros and cons, the grand jury was right in concluding the evidence was insufficient to place six minors under indictment as felons?

With regard to Miss Sullivan's numbered paragraphs, (1) there are only five Alabamians on the letterhead of the national committee, while there are hundreds from other states; (2) The Birmingham News argued only that there ought to be a public trial for the sake of meeting public clamor ("one does not have to feel that these boys are guilty

## The Living Church

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(On leave for service with U. S. Marine Corps)  
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to be convinced that the way the case now stands is wholly unsatisfactory"; (3) The attorney general's statement, issued to show that he had fulfilled his duty of obtaining an indictment if possible, did not indicate that he thought the grand jury had failed in its duty of deciding whether the evidence warranted an indictment.

Interracial relations are not helped by dragging the race issue into matters where it is a red herring. Juvenile delinquency is a frightful problem, no matter what the color of the juvenile. Both sides in this matter are in need of the organized judicial and welfare processes of the community, though in just what way we cannot judge at this distance. We do know, however, that the Committee for Equal Justice for Mrs. Recy Taylor, by its abusive and prejudicial utterances, has damaged and perhaps wrecked the possibility of a constructive judicial approach.

**Bounden Duty**

**TO THE EDITOR:** We of the laity have read Major Dubois' article, "Judgment at the House of God," with a great deal of interest, and much anxiety. It is not generally known by the laity, that in this Church of ours, there are two schools of thought regarding our Lord's own service, the Holy Eucharist. On page 81 of the Prayer Book we read these words—"We beseech thee to accept this our bounden duty and service." Now the definition of bounden is obligatory upon one, also necessary as a duty. In short to be present at the Lord's own service on the Lord's own day, is not only a loving obligation upon each and every one of us, but it is a blessed privilege as well.

However, the two schools of thought do not agree on this basic fundamental principle of worship. If down through the years, under God, they had agreed, it may be the tragic story by Major Dubois might never have been written.

JOHN T. PRICE.

Washington, N. J.

**Reunion With Rome**

**TO THE EDITOR:** It seems to me that it is hardly fair to the majority of those in the Anglican Communion known as "Anglo-Catholics," to allow unanswered the charge in certain circles that they are actuated by a desire to come within the Roman obedience and under Papal jurisdiction. I am sure that the greater number of Anglo-Catholics will deny this flatly and unreservedly.

It is probably true—but we fancy that the number is relatively small—that there are some who do wish for reunion with Rome and who are willing to acknowledge the supremacy of the Pope. These delude themselves into thinking that such reunion could be arranged without conditions which would be suicide and which the Anglican Communion could never accept. In their admiration for Roman Catholics, for their firm adherence to the Faith, for their faithful attendance at Church, for the real devotion in their lives, and for their strong upholding of certain moral standards—in the praise of which we must all agree—they forget the facts of history. The claims of Rome to supremacy, jurisdiction, and infallibility are unscriptural, unapostolic, and were helped partly by the accident of the fall of the Western Roman Empire, partly by forged

decreta in the early ages. And they also forget that while Rome is a great part of the Holy Catholic Church, the Papacy is also a temporal state and acts as a political body. Surely we cannot approve this!

The Anglican Communion has everything that the Church of Rome can give that is desirable. And in addition, it has its own special claims to the love and loyalty of its members, as for instance: The worship of God in a tongue understood of the people, the individual liberty of its members within the limits of the Faith, the freedom from superstitious practices, and the avoidance of questionable ways of making money. The advocates of reunion with Rome, as presently constituted and ministered, are doing a great harm to the Catholic cause. I feel sure that Anglo-Catholics generally will while admiring and praising all that is good in the Roman Obedience, have no desire to be part of it.

Sometimes one wonders, if after all it is the mind and will of God that, visible union should come! Would not Our Lord's words be fulfilled by a more practical and realistic ideal: intercommunion amongst all true parts of the true Church?

Since Anglicans know that the validity of their Orders and Sacraments is a matter of fact, not of opinion, they do not need the approval of Rome nor union with the See of Peter. And we may believe that although the Church on earth is divided, the faithful of all parts have invisible union with each other in Christ through the Sacraments.

In praying and working for reunion with all parts of Christendom, there should always be the rightful reservation that the integrity of faith and practice be preserved as applied to Protestant bodies, and that our Catholic, Apostolic, and autonomous position be accepted as applied to Rome.

(Rev.) ARCHIBALD CAMPBELL KNOWLES.  
Philadelphia.

**"A Cave of Adullam"**

**TO THE EDITOR:** The number of clergy on the list of the secretary of the House of Bishops as published in the current LIVING CHURCH ANNUAL suggests the need of revision or amplification of Canon 62, Section 2 (new numbering). When the canon was first passed it provided that ministers whose status and whereabouts were uncertain could be transferred to a Presiding Bishop's list. Later this was made a list of the secretary of the House of Bishops. Most of the bishops, including the writer, have taken advantage of this list to write off peripheral and unresponsive members of their diocesan families. The result is a list of about 125 men who are without Episcopal direction and for whom there is no provision (except of the vaguest sort) for termination or change of status.

Obviously what is needed are additional paragraphs to Canon 62, Section 2, which will provide (1) that no minister on the secretary of the House of Bishops' list is authorized to perform any ecclesiastical function within any diocese except with the express approval of the bishop and upon the bishop's specific request that the minister be transferred to his jurisdiction, and (2) that failure to report and request reinstatement on a diocesan list be deemed by the Presiding Bishop an *ipso facto* renunciation of the ministry and grounds for removal therefrom. Probably six years grace should be allowed a man before removal, but unless some such remedy is applied we shall go on using the secretary's list as what the late Bishop Hall called "a cave of Adullam."

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Bishop of Los Angeles.

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THE LIVING CHURCH

# STRICTLY BUSINESS

IN SAN FRANCISCO, I had gathered, the delegates are going to assemble for the United National security conference in an attempt to provide for some sort of peaceful world, and it's a bit depressing that squabbling has already begun—about whether the pastor who may be asked to say prayers is to be Roman Catholic or Protestant. "Why are ye fearful, O ye of little faith?"

ELEANOR HARVEY, six-year-old daughter of Canon and Mrs. B. H. Harvey of Manila, wrote her grandmother in Massachusetts: "I like Santo Tomas Camp now that we have Life Savers!" Asks grandma: "Candy or the U. S. Army?"

IS YOU IS, or is you ain't Episcopalian?

Religious News Service, in January, 1944, sent out a news release saying plans were underway to make the *Churchman* an "undenominational publication." The magazine carried then, and still does, this masthead statement: "An independent Journal published under the sponsorship of The Churchmen Associates, Inc. to promote the application of the spirit and ethics of Jesus to every relationship of the social order," and no statement regarding its denominational position.

When THE LIVING CHURCH wired to confirm the release, this message came from the editor of the *Churchman*: "No basic change in policy. Paper has long been essentially inter-denominational and will be increasingly so. . . ." Later the associate editor wrote expressing the editor's appreciation for the "fine way you handled the news of our paper's becoming more and more undenominational."

The matter came up again this January when a *Churchman* representative assured our New York office no change had been made and the publication was still Episcopalian. I telephone the magazine's office. "The *Churchman*," said the associate editor, "is interdenominational and independent. We like to call it supra-denominational."

And the editor telephoned an hour later, my question apparently having caused some consternation. "The *Churchman*," said he, "has made no basic change in policy." I asked, "But would you say it is an Episcopal magazine?" He replied, "Yes, though it transcends denominationalism." Feeling a magazine, like anything else, can't be all things to all men, I inquired: "Surely you don't want it included in *The Living Church Annual* for 1946 under the heading of 'Church Periodicals'?" (*Church* is there used in the sense of *Episcopal Church*.) But the editor does.

Considering everything—undenominational, inter-denominational, supra-denominational, and transcending denominationalism—the answer seems to be: "Is you ain't!"

Leon McConery



## Talks With Teachers

VERY REV. VICTOR HOAG, EDITOR



### Progressive Education

"JUST what is this progressive education we hear about? Give me a short and simple explanation," you ask. "In a word. . ."

I'll try, but since the new method is a complete change, a new approach, it's not easy to put it into a word. Here is the contrast: Old style (authoritarian) says sternly, "Learn it. Or else!" New style (progressive), says, winsomely, "Let's find out—together."

The first stresses factual knowledge. It might be called the fill-and-drill method, for its object is to equip the pupil with the essentials of knowledge. At the end of the term he passes the test, or he doesn't. He knows the subject, or he does not. We have all been through it. We have the remnants of a liberal education, and some of them come in mighty handy at times.

The newer education stresses activity, the fun of discovering, the richness of living, and the importance of becoming what God intended you to be. Such would clearly appear to be Christian motives. Below are given the seven principal aims of this method. They are much boiled down for this space, so read them carefully. I suspect you are already using some of them in your own teaching.

#### PRINCIPLES OF PROGRESSIVE EDUCATION

1. Respect for personality. Teach each child as he is, with his present equipment—habits, attitudes, interests, skills, and potentialities. See his own imagination, curiosity, fears, repressions, pleasures, and enthusiasms. See your class not just as "typical fifth-graders," but as an assembly of vital personalities, about each of whom a character sketch might be written.

2. The social origin of personality and character. All we know we have learned among people. Hence, group consciousness is stressed. Your class is itself an instrument, a world-in-little where life is worked out under loving leadership. You will know the value of discussions. Sometimes you will have the pupils direct the classwork.

3. The teacher is a guide, not a taskmaster. The old warfare of the school room is ended. Courtesy, comradeship, and fellowship in learning through doing is the prevailing atmosphere. The two camps of teacher vs. pupil no longer stand opposed. "We" is the password.

4. The experimental attitude all through. All old materials and methods are open to criticisms. Originality and ingenuity are to be given free space. Indeed, if you haven't these qualities, you'd better not tackle any course or "unit" which employs the progressive methods. No two

classes will do their work in the same way. Above all, there is to be much research and original observation. The method of assignment to "find out" will prevail, and willing study (when you can work it), takes the form of joyous exploration.

5. The individual rises through creative intelligence. Each child, as he enters the class, "smells of his home." He is the resultant of all his years thus far. Whether he will continue in that groove or develop beyond it, depends on the inspired teacher. He sees in each pupil, in spite of a commonplace origin, the possibilities of genius. In spite of the inertia of inherited culture, the pupil may yet be stimulated to rise above it. Many people are cowards, or capitalists, or peasants, or snobs, or sensualists—or whatever—from their high-chair days. Only a great teacher may inspire them to rise above these limitations.

6. The school must be immersed in life. Things done are for a real purpose. Projects are worth while in the world. The events of the real world are materials for the class room. Virtues are today's decisions, not the tag-line on a Bible story.

7. Activity—joyous, personal, with upward enthusiasm. Every worker with children now recognizes this. But to trouble all too often is, "What activity?" Certain stock activities have long been used by all teachers. Here we frankly need much pooling of experience and inventiveness.

#### CRITICISMS

There are plenty of educators who criticize the new way. It lacks discipline, purpose. Being self-motivated is only a hair-line from being self-indulgent, inconsistent, procrastinating, and finally, incompetent. And our customers, the little imps, are sometimes quite wise to our ways.

One such folded his arms defiantly and announced, "I won't do it! Go ahead and motivate me." But more often it works provided the teacher truly cares for his pupils, and has a living grasp on his religion. We need in life not only a charming teacher, but, at times, a tough boss.

Abruptly, I give you the contrast thus: Progressive education seems at points to be akin to subjective, liberal Protestantism. Education by drill seems to be closer to the historic Catholic faith. And yet, at long last, we may have to combine the two in the interest of truth. True education requires both *feeling* and *conforming*.

Possibly the most dramatic criticism of the progressive attitude at the moment is the present condition of the educational program in the Episcopal Church. We have no curriculum, syllabus, or subject list. We are having loads of fun getting up personality courses. But we aren't getting anywhere!

Write Dean Hoag, 508 S. Farwell St., Eau Claire, Wis., about your teaching problems.

The Living Church

FIRST SUNDAY AFTER EASTER

## GENERAL



Blackstone



BISHOPS-ELECT TO BE CONSECRATED  
 (Left) *The Rev. Donald B. Aldrich, Coadjutor-elect of Michigan.*  
 (Above) *The Rev. Bravid W. Harris, Bishop-elect of Liberia.*  
 (Right) *The Rev. Conrad H. Gesner, Coadjutor-elect of South Dakota.*



## EPISCOPATE

Consecration Orders for  
Three Bishops-Elect

The Presiding Bishop has taken order for the consecration of the Rev. Conrad Herbert Gesner, Bishop Coadjutor-elect of the missionary district of South Dakota, the Rev. Bravid Washington Harris, Bishop-elect of the missionary district of Liberia, and the Rev. Dr. Donald B. Aldrich Bishop Coadjutor-elect of Michigan. Mr. Gesner's consecration will take place in the Church of St. John the Evangelist, St. Paul, Minn., at 10:30 A.M., May 2d, with the Presiding Bishop as consecrator.

Co-consecrators will be Bishop Roberts of South Dakota, and Bishop Keeler of Minnesota.

The Bishop-elect will be presented by Bishop Atwill of North Dakota, and Bishop McElwain, retired, of Minnesota.

Bishop Keeler will be the preacher, and the attending presbyters will be the Rev. Joseph N. Barnett of Grace Church, Wabasha, Minn., and the Very Rev. Leonard W. F. Stark, Calvary Cathedral, Sioux Falls, S. D.

The Litany will be read by Bishop Cross of Spokane, and the registrar will be the Rev. John H. Fitzgerald, secretary of the House of Bishops.

The consecration of Mr. Harris will

be on April 17th, at the Church of Christ and St. Luke's, Norfolk, Va., at 10:30 A.M. The Presiding Bishop will be consecrator, with Bishop Brown of Southern Virginia and Bishop Penick of North Carolina as co-consecrators.

The Bishop-elect will be presented by Bishop Barnwell of Georgia, and Bishop Goodwin of Virginia. Bishop Penick will preach the sermon.

Attending presbyters will be the Rev. J. Clyde Perry of St. Mark's Church, Birmingham, Ala., and the Rev. Richard B. Martin of Grace Church, Norfolk, Va.

The Litany will be read by Bishop Powell of Maryland, and the Rev. Norman E. Taylor, executive secretary of the diocese of Southern Virginia, will be deputy registrar.

The consecration of the Rev. Dr. Donald B. Aldrich, Bishop Coadjutor of the diocese of Michigan, is to take place in St. Paul's Cathedral, Detroit, at 10 A.M., May 4th.

Bishop Tucker himself will be the consecrator, with Bishop Creighton of Michigan and Bishop Gilbert, Suffragan of New York, as co-consecrators.

Bishop Washburn of Newark and Bishop Page of Northern Michigan will be the presenting Bishops and Bishop Creighton will be the consecration preacher.

Attending presbyters are to be the Very Rev. Kirk B. O'Ferrall, dean of St. Paul's Cathedral, Detroit, and the Rev. Otis G.

Jackson of St. Paul's Church, Saginaw, Mich.

The Rev. Henry Lewis, St. Andrew's, Ann Arbor, Mich., will read the Litany, and the Rev. John H. Fitzgerald, Brooklyn, N. Y., secretary of the House of Bishops, will be the registrar.

## WORLD COUNCIL

## Aids Churches

## In Liberated Areas

Barracks provided through the Department of Reconstruction and Interchurch Aid of the World Council of Churches will serve as temporary churches in destroyed cities along the channel coast of Normandy and in the Montbeliard district of Alsace-Lorraine in France. This report was cabled from Geneva by Religious News Service.

Financial aid from National Reconstruction Committees in Switzerland and the United States has enabled the World Council's Reconstruction Department to approve the appeal of the French churches and of CIMADE, social work and evangelistic agency of the French Protestant youth movements, for barracks. Swedish churches will also provide such buildings.

Funds from American and Swiss churches have also made it possible to grant requests for help in supplementing the inadequate salaries of French pastors

until the French churches are able to make substantial increases.

Large grants of books published in Switzerland have been made in response to requests for Christian literature from isolated areas where pastors and laymen have lost their libraries. Churches in France, Belgium, and liberated Holland will choose the books desired.

The British Reconstruction Committee has offered sets of 50 of the most important theological volumes published in recent years to theological faculties on the Continent. The World Council's Department has taken steps to reprint theological and other Christian books for churches suffering an acute lack of such literature, particularly in German. Several national reconstruction committees have promised funds for the project.

A request for aid from Belgium for the Silo Mission movement (Evangelistic Society of Flanders), which has been cut off from its support in Holland, was met from the Department's general funds.

The Reconstruction Committee of the Swiss Churches has underwritten six motor vehicles for Dutch Churchmen to enable them to overcome the problem of transportation in the task of reorganizing church life in destroyed areas of Holland. Pastors of evacuated Dutch parishes have been helped by several reconstruction committees.

Numerous other appeals submitted to the World Council's Reconstruction Department were passed on to reconstruction committees in various countries. Meanwhile, the work of surveying the needs of churches on the Continent is being continued by representatives from America, and from neutral countries.

The Rev. Nils Ehrenstroem, who represents Swedish churches at World Council headquarters in Geneva, has visited Finland and plans to visit Czechoslovakia. Dr. W. A. Visser 't Hooft, general secretary, has twice visited France, Belgium, and Holland. The Rev. Hutchinson Cockburn, who will be permanent secretary of the Department of Reconstruction, is expected to arrive in Geneva shortly.

## YOUNG PEOPLE

### National Youth Commission

#### To Meet in Racine, Wis.

The National Youth Commission will meet at the DeKoven Foundation, Racine, Wis., April 19th to 23d, the Rev. Frederick H. Arterton, executive secretary of the National Council Division of Youth, announced.

Chairman of the Commission is Miss Helene M. Schnurbush of Wakefield, Mass. Besides the chairman and secretary, one adult and three youthful members from each province, four members at large, a representative of CRYO, and six representatives of the National Council's Division of Youth will attend, as well as the Rev. A. H. Priest of Toronto, representing the Dominion of Canada Anglican Young People's Association.

The Commission will attempt to evaluate the past programs and efforts, study

opportunities, such as that presented by the Reconstruction and Advance Fund, and then plan the coming year's program for the United Movement of the Church's Youth.

The Rev. John Hines of Houston, Texas, will be chaplain of the meeting.

## INTERCHURCH

### Bishop DeWolfe Comments On Rockefeller Speech

In a letter sent to the clergy of the diocese of Long Island, Bishop DeWolfe comments upon the address recently given by John D. Rockefeller jr., at the opening of a drive to raise \$800,000 by the Protestant Council of Greater New York:

March 26, 1945

"To the Clergy of the Diocese of Long Island:

"I have read the tract issued to the clergy, called *The Christian Church—What of Its Future?*, and endorsed enthusiastically by the Protestant Council of the City of New York, together with the Federal Council of Churches of Christ in America. The author of the tract is John D. Rockefeller jr.

"Mr. Rockefeller's aspiration for a revitalized Christianity is readily understood and shared. But several statements made in the tract are so shocking and contrary to the doctrine of the Church, as to warrant my directing your close scrutiny of them:

"Baptism is an ordinance of profound symbolic meaning. Christ Himself was baptized. He did not, however, make baptism a condition of church membership."

"The Lord's Supper is a sacrament, also rich in symbolic beauty. In this day of materialism, far be it from any true follower of Christ to minimize the spiritual value of these symbols; rather should they be preserved and guarded."

"On the other hand, in the face of the



BISHOP DEWOLFE: Called for repudiation of anti-sacramental pamphlet.

great problems of sin, of evil and of spiritual hunger which confront the world today, can we imagine that, were Christ to come to earth again, He would regard the observance or non-observance of these and other ordinances and individual beliefs, or the manner in which they are observed, as of sufficient importance to justify controversy among His followers, and their separation into rival factions?"

"There is much else which is wrong with Mr. Rockefeller's remarks, but these statements declare that Baptism is unnecessary to Church membership, and that the Lord's Supper, although termed 'a sacrament,' is a symbol whose beauty is not always expedient.

"The New Testament, the Creed, and the age-long practice of the Church do not concur with Mr. Rockefeller's evaluation of these two Sacraments. The Book of Common Prayer cuts across such Protestant propositions by declaring, 'Christ hath ordained two Sacraments only as generally (i.e., universally) necessary to salvation; that is to say, Baptism, and the Supper of the Lord.'

"If the Protestant Council of the City of New York, and the Federal Council of Churches of Christ in America, approve and sponsor such teachings as the pamphlet named above contains, it is my judgment that no priest can throw his lot in with them, nor sponsor their program or activity, and at the same time be true to the vow he took at his ordination in reply to the question: 'Will you then give your faithful diligence always to minister the Doctrine and Sacraments, and the Discipline of Christ, as the Lord hath commanded, and as this Church hath received the same, according to the Commandments of God?' I believe, also, that the only honest thing the Church can do at the next General Convention is to withdraw from the Federal Council of Churches of Christ in America, if the Federal Council maintains and does not repudiate its seeming approval and promulgation of such doctrines as this pamphlet sets forth, as cited above.

"The Church, and we as priests in the Church, are committed to the efficacy and the finality of the appointments whereby the Lord Jesus Christ enables men to achieve victory over sin, and to grow into the fullness of the abundant life of enduring brotherhood which takes its rise in Him alone. God grant that we, the ministers and stewards of His mysteries, may so prepare and make ready the way of the Lord Jesus Christ, by turning the hearts of the disobedient to the wisdom of the just, that at His second coming to judge the world we may be found an acceptable people in His sight.

"Grace and peace be unto you."  
(signed) ✠ JAMES P. DEWOLFE.

## ORGANIZATIONS

### New Address of Church Periodical Club

The new address of the Church Periodical Club is now 120 East 22d Street, New York 10, N. Y.

## FRANCE

### Nearly 5,000 Churches Destroyed

Nearly 5,000 churches were destroyed in France between 1939 and 1945, according to Religious News Service reports. The district of Aveyron is the only area where church property escaped damage.

More than 11,500,000 francs have already been distributed to meet urgent church needs in 42 devastated dioceses, including Rouen, Rennes, Bayeux, Amiens, and Nancy. The money was raised by agencies set up after the last war to help restore parish life in war-affected areas.

Donations for church relief have come from all parts of France and from the United States, but the amount collected is said to represent only a fraction of what is needed. In the dioceses of Carthage and Tunis alone, church losses are computed at nearly a billion francs.

### Immediate Suppression of Subsidies to Church Schools

The French Consultative Assembly has voted the immediate suppression of state subsidies to church schools inaugurated by the former Vichy regime. The vote, 128 to 48, was taken after a stormy debate between Roman Catholic and Communist and Socialist deputies on an amendment to continue the grants until October 1st.

Education Minister Rene Capitant, who previously withdrew a compromise plan for continuing the Vichy grants provisionally, declared that "secularism is an essential condition of religious unity and peace, but is not an attack on religious liberty."

"The Separation of Church and State Law of 1905 says that the state must not subsidize any particular sect," the minister told the assembly.

Andre Philip, head of the Parliamentary Education Commission, opposing state aid to denominational schools, asserted that "religious education should be outside the school and financed by religious organizations, in view of the separation of church and state."

## NEAR EAST

### Professor Roberts Accepts Beirut Position

Prof. Donald Roberts of St. John's University, Shanghai, the Overseas Department of the National Council announces, has accepted a temporary appointment as professor of History at the American University at Beirut, Syria, where he will teach until his return to Shanghai becomes possible. During the same period, Mrs. Donald Roberts will be a member of the faculty of the Beirut Junior College for Women.

Professor Roberts returned to the United States in December, 1943, on the *Gripsholm*. He had been in China since 1915.

## RUSSIA

### Four Moscow Publications Attack Roman Catholics

*Pravda* has joined other leading Soviet publications in a new series of attacks on the Roman Catholic Church. An article by the Soviet publicist, Ilya Ehrenburg, charged that German Catholic Centrists, headed by former Chancellor Heinrich Bruening, who is now in the United States, are trying to save German imperialism, with Bruening replacing Hitler. This news is cabled from Moscow by Religious News Service.

Recalling a visit to East Prussia last month, Ehrenburg declared he learned from a clergyman there of a plan to create a strong German Catholic nation headed by Bruening, whom the writer described as "the Fuehrer of the German Catholics." Ehrenburg did not give the clergyman's name, only referred to him as a vicar general, but in a previous article in *Red Star*, army newspaper, he recorded conversations with German clergymen in East Prussia, including Vicar General Aloysius Marquart, Auxiliary Bishop of Frauenberg.

Ehrenburg claimed that the Pope is also trying to save Germany from retribution but he added:

"The Catholic religion as such is not at fault. The Roman Catholics of France, Poland, Belgium—all honest Catholics everywhere bravely fighting the Nazis—can only wonder when the Vatican attempts to whitewash criminals. We are not in the 15th century, and it is not the Vatican congregations who are moving on Berlin, but the troops of the Soviet Union, the United States, Britain, France, and Poland."

#### TOO MUCH FORGIVENESS

Reports that Nazi diplomats are putting out peace feelers provoked attacks by other Soviet newspapers against alleged demands in Roman Catholic circles for lenient treatment of Germany.

*Izvestia* sharply retorted to an article in the *Catholic Herald* of London which urged, it said, that the Germans should be forgiven on the grounds that they are guilty only in the fact that they preferred "Caesar to God."

A writer in *Red Star* also assailed the *Catholic Herald*, linking its statement to a recent Vatican radio broadcast which, it said, "sounded a note of forgiveness which does not help the cause of a just peace and the destruction of the Fascist scourge."

*Izvestia* criticized a recent statement by an assembly of French cardinals and bishops in Paris exhorting the French people to avoid unjust and exaggerated accusations against countrymen suspected of collaborating with the Germans.

An article in *War and the Working Class* describing a reception given to Catholic delegates at the recent World Trade Union Congress in London by Archbishop Bernard W. Griffin of Westminster, re-

ferred to a cartoon in the *London News Chronicle* showing the archbishop, garbed as a Crusader, charging the Kremlin with the battle-cry, "I am not a politician." The article criticized the archbishop for stating that trade unions should not interest themselves in politics, and for "opposing" the Crimea decisions on Poland.

*Izvestia* condemned a series of articles on Communism in Latin America by the Roman Catholic historian, Richard Pattee, and declared:

"Mr. Pattee writes of growing Soviet influence in Latin America and ridiculously tries to make capital out of the fact that there are already five Soviet embassies in Latin American countries.

"This adds another type of people anxious to see dangers where there are none and to foresee a variety of mishaps for the San Francisco conference."

### Message From Stalin Read at Moscow Passover Services

A message from Premier Stalin praising Russian Jews for their contribution to the war effort was read at Passover services in the Moscow synagogue attended by more than 2,000 worshippers. The services were conducted by Rabbi Samuel Solomonovich Cherbrutsky, of the Moscow Jewish community, and a prominent part was taken by the noted opera star, Alexandrovsky.

### Metropolitan Benjamin Sees Early Return of All Dissident Groups

Early return of all dissident Russian Orthodox groups abroad to the jurisdiction of the Moscow Patriarchate was predicted by Metropolitan Benjamin, Patriarchal Exarch in America and the Aleutian Islands, who has just returned from Moscow where he took part in the recent *sobor*, or general council, of the Russian Church.

The Orthodox Church leader brought back word that the independent Karlovtsy Synod, set up by a group of emigre Russian bishops in Belgrade during 1923, no longer exists, and that its leader, Metropolitan Anasthasius, left the Serbian capital shortly before the entry of the Russian Army and is now in Germany.

Explaining the significance of this development, Metropolitan Benjamin, in an interview with Religious News Service, said:

"The autonomous Russian Orthodox Church in America headed by Metropolitan Theophilus of San Francisco was one of the emigre churches which recognized the jurisdiction of the Karlovtsy Synod. For a while also, it had the allegiance of Metropolitan Eulogius of Paris, who heads the four Russian Orthodox dioceses in western Europe, and at the moment is under the Ecumenical Patriarchate at Istanbul.

"Both the American and the western European churches have recently submitted formal petitions for reinstatement by the Moscow Patriarchate, and this

combined with the evacuation of Metropolitan Anasthasius from Belgrade, means practically the end of the Karlovtsy Synod, which was suspended by the Patriarch Tikhon of Russia, and which sought unsuccessfully to be recognized by the Patriarch of Serbia. We may expect that soon all the Russian exile bishops who broke away from Moscow after the revolution will seek reconciliation with the Russian Patriarchate."

Metropolitan Benjamin described the return of the emigre churches to Moscow as "one of the most important aftermaths of the *sobor*," and said it will be "encouraging news to Russian Orthodox both in the Soviet Union and abroad."

#### OUTCOME OF HIS PLAN

Questioned as to the outcome of his plan submitted to the Moscow *sobor* for setting up a World Council of Orthodox Churches, Metropolitan Benjamin replied:

"No steps have yet been taken in this matter. Strictly speaking, it was outside the scope of the *sobor*, which met mainly to elect a new Patriarch. However, I have been assured that the project will be given wide support when plans get under way, and I expect that the Russian Church will take a leading part in organizing the proposed pan-Orthodox group."

In the meantime, the Exarch pointed out, an inter-Orthodox group set up at Mt. Athos, Greece, in 1936, has been functioning more or less along the lines proposed for the larger and more inclusive body.

"As a matter of fact," he said, "the negotiations which led to the recent reconciliation of the Bulgarian Orthodox Church with the Ecumenical Patriarch were carried on by the Mt. Athos Committee."

Metropolitan Benjamin reported that the new theological academy at Moscow, which began with an enrolment of 20, now has 180 students ready for training. He said a new academy will shortly be opened at Leningrad and that plans are under way in several dioceses for the opening of seminaries. He pointed out that while properly each diocese should have its own seminary, the difficulty at the moment is to find means to finance theological schools.

The Exarch said that priests and parents are carrying on religious instruction in churches and homes. Regarding absence of religious courses in schools, he explained:

"It should be remembered that in the Russian Church the Mass is much longer than in the Roman Catholic Church, and that it provides a very extensive training in religious matters. Everything is read in the national languages, and while the catechism is taught only in the home, the various Bible readings and other features of the liturgy comprise an excellent form of instruction."

Commenting on his impressions while in Moscow, the Metropolitan stated:

"What I have seen has convinced me that religion is one of the most remarkable phenomena of modern Russia life. One thing that particularly surprised me was

that everywhere I went, in Moscow and elsewhere, I could see absolutely no evidence of anti-religious sentiment.

"On the other hand, I was constantly impressed by the devotion of people of every kind. I could not help being struck by the overflow attendance at church services and the great devotion of believers. The violent expression of non-believers has disappeared completely."

## NORWAY

### Church Leader Now Confined to Cell

Prof. Ole Christian Hallesby, leader of the Provisional Church Council of Norway, who has been interned in the Grini concentration camp outside of Oslo for 35 months, has been confined to a prison cell by German authorities.

The action, which aroused great indignation among the people, was taken, it was said, because of Dr. Hallesby's activities in ministering to fellow prisoners.

## INTERNATIONAL

### Religious Freedom

By DR. A. LIVINGSTON WARNSHUIS

¶ *Dr. Warnshuis, foreign counsellor of the Church Committee on Overseas Relief and Reconstruction, has recently returned from a visit to Europe where he investigated church reconstruction needs.*

No one concerned primarily with matters of religion can visit Europe today without his thoughts being sharply focused on the problems of religious liberty which are going to confront the world as we begin the long slow pulling-out process of reconstruction.

I have already delivered an extended report on this matter to the State Department. But it is a problem that merits the concern of every Christian. If the Church is to have the central place in the rebuilding of Europe, which we believe it can have, then it must be a free Church in which minorities as well as majorities are represented. That is, if we hope for a world based on democracy and the rights of individuals.

Under the stress of persecution, the religious groups of Europe have drawn together in a way that has heretofore been unknown. In most of the occupied countries, the Church first found its voice in the present conflict, when it made a stand firmly and unequivocally in opposition to Hitler's Jewish policy. It said that the Church of Christ could not stand by and see the pagan forces of Naziism attack fellow human beings in a manner that was completely contrary to every concept of Christianity.

In France and Holland this took the form of a joint protest by the Catholic and Protestant Churches. In other places, almost identical parallel statements of defiance were issued. In France it was the giving of help to the people in the internment camps, largely Jewish, which drew

together the youth groups in a program of service which later developed into vigorous resistance to Hitler; helped many refugees escape to safety, and became an important factor in the French underground.

#### STATE CHURCHES

Much of Europe in the past has had state Churches, with varying degrees of state support. Hitler misunderstood this—just as many Americans have. He thought if he controlled the state, he also controlled the Church. He wanted no competition for control of the state in Germany. There was not room for both the Church and the Nazi party.

The Church was firmly rooted in the life and affections of the people. He set his propaganda agents to work. The family and the parish, strongholds of Christianity, must be remolded to acknowledge "Der Fuehrer." But, said Niemoeller, "for the Christian there can be but *one* leader"—and that leader Himself would have come under the Nuremberg laws. So Hitler and the Church reached an impasse, and the Church stood firm.

Baffled, Hitler changed his tactics. "After all," he reasoned, "why waste an institution through which the people can be influenced as they can through the Church?" In the occupied countries there was no question of rivalry with the Nazi party, and what better collaboration could one have than the parish priest or pastor? It was then that Hitler discovered to his grief that a "state Church" did not mean a state controlled Church, and that when the acts of the governing power were contrary to the Christian conscience the Church would not only refuse to collaborate, but would resist with all its strength to the very death.

Hitler, of course, saw that all state "support" was withdrawn. (Usually a special tax had been collected by the state from Church members, and turned over to the state Church.) Strangely enough, many Church leaders agree that thus being thrown completely on their own was the best thing that ever happened to the national churches! They became centers of resistance and when their pastors were imprisoned laymen came to the fore and assumed responsible spiritual leadership in a way unknown in the old regime.

I have spoken only of Europe, but the need for safeguarding the right of the minority to speak and act on its convictions exists around the world—even in our own country.

#### FINLAND

Just now the problem points up in regard to the territories coming under Russian domination. The Church of Finland, for instance, is bewildered and fearful. Accepting the political situation, as they must, they cannot yet see how they can try to create a new attitude towards Russia.

For decades the Church has preached opposition to communism and that Finland was the last bulwark of western civilization against Russian atheism. They think the recent Soviet treatment of the Russian Church is wholly opportunistic



and untrustworthy. They look across to the Baltic states, where Christian leaders seem to be forgotten by the rest of the world. There, they see the people being classified by the Red Army on the basis of their answers to a questionnaire.

The people are being divided into six classes, determining their future status. Ration cards are distributed according to this classification. The sixth class receives no cards and is to be liquidated. Russian Church leaders are put into class IV, as in Russia, but the Lutheran pastors are in class VI. In their bewilderment, the Finnish Churches tend towards a Christian fatalism, religious escapism, and eschatology. They are compelled to "carry on" with trust in God.

#### HUNGARY

In Hungary, according to the 1930 census, 27% of the population are Evangelicals, over 2,000,000 belonging to the Reformed Church; 65% are Roman Catholics; 3% Greek Orthodox; the other 5% were Jews from the most part with only about 20,000 unclassified. There were three Protestant theological colleges.

In the unpredictable future, is Hungary to be wholly in the Russian zone? Or, is it to be in a mixed zone, with some independence but in some respects under Russian control?

Is there to be religious freedom in Hungary?

About Rumania, Bulgaria and other Balkan areas, I did not learn anything new. But if the Russian power is to be predominant there, the effect upon the freedom of the Eastern Orthodox Churches must be a matter of serious concern.

#### EASTERN GERMANY

Another area to which reference was made in many of my conversations is eastern Germany. I was told that 600,000 people from Estonia, Latvia, and Lithuania had fled before the advancing Russian armies and were refugees in work camps in eastern Germany. Of them, 400,000 were said to be Protestants. They will not return to Soviet territory. They are not Germans. They may have to be counted as stateless people. On the other hand, the Soviet government insists on treating them as Russian citizens. That is what the Russian Legation in Stockholm says of the 45,000 refugees from these Baltic states who have fled to Sweden.

Eastern Germany is one of the sections of the country in which the Protestant churches are the strongest. Any solution of the problem of Poland's western boundary that will involve the evacuation of the German population is of great concern to the Protestant Church.

Russia's political imperialism is one of Europe's greatest fears. Among our Church people, the concern is specially about religious freedom.

#### AMERICAN CONCERN

Will American Christians be concerned about this great issue? That was one of the questions most frequently asked of me. Will they express that concern, clearly, boldly?

Fortunately, if they will not postpone

such expressions of interest, they need not utter mere protests that only cause irritation. For the Soviet government has declared publicly that its intention is not to interfere in the internal affairs of these countries, but only to obtain assurance of their friendliness to Russia in all their foreign relations.

Would it not be well, therefore, if American churches should make known, loudly and repeatedly, that they rejoice in the announced Russian policy, which gives assurance of continued religious freedom in these lands, and that we are confident that these promises will be fulfilled. This confidence strengthens the relations of goodwill between our governments and people.

Meanwhile, for all our sakes, let us insist that in any international organization a bill of human rights be made the cornerstone, and that positive guarantees of religious liberty be the first article in that bill of rights.

Released by Religious News Service.

## SOUTHWEST PACIFIC

### Leaders of the Church

By the Rev. C. W. WHONSON-ASTON

The American Church has been visited of late by two of the three South Pacific bishops, while the third, the Bishop of Polynesia, has paid several visits in the past.

These men have carried on without great limelight over these years and the war has just brought an added candle to light up the courage and capabilities they have always exhibited. If anything it has but underlined the fact that we have had the right men, who have accepted great traditions of adventurous living and have added glory to them.

This is my experience in the course of sojourning from New Guinea to Western Samoa. My first Pacific contact (apart from Sydney) was the Bishop in Polynesia.

Capt. Fred J. Williams, born in Brooklyn, N. Y., and chief of the last ship captured by Count von Luckner in the World War I is qualified to judge heroes, for he was the only one of the marooned to be a member of the two expeditions that battled heavy seas (the first having to return after severe trials) in trying to get help to his confreres stranded on Mopeha Island from the Seeadler.

He gave me an appreciation of Bishop Kempthorne of Polynesia, who had, he said, insisted on braving heavy seas and dangerous reefs in getting ashore from a British cruiser standing off his island in bad weather in bringing the Last Sacrament to his dying wife.

That is characteristic of the rather quiet, reserved, prematurely-greying, Oxford-graduate New Zealander, who never talks of his thousands of miles of voyaging among the romantic tropic isles of his seven and one-quarter million square miles diocese, biggest in the world.

His diocese has suffered from being too far from the haunts and interests of ordinary men (though much publicized by

film seminudists, who have naturally added snakes to our Island Paradise, and tigers, which are equally non-existent) and has never had the fullest support from overseas.

The Bishop has always been a most popular visitor to the isolated islands as he traveled by warship, steamer, sailing ship, canoe, in fact in anything that got anyone somewhere. To visit Nauru and Ocean Islands (still in enemy hands) usually meant a trip to Australia from Suva, Fiji, his center, via New Zealand, from Sydney to Port Pirie in South Australia and from there to the Equator—about 6,000 miles.

On the isolated Polynesian islands, some of them now sanctified by American blood that has mingled with the coral sands, are (or were, for some have been foully murdered by the Japs) some real characters, who show a great example of simple contented living and of patience when tribulation overtakes them. Some of them have departed from the ethical standards, maybe, from their domestic alliances, but invariably they welcome a breath of religion which has behind it the non-censorious understanding that our Lord Himself displayed.

Thousands of American Army and Navy personnel have trained, rested, stood to action stations or gone to glorious victory in this diocese. I can still see my friends of the 37th Division doing their dusty, thirsty, tropical grilling that has taken them into the city of Manila. Within his diocese was fought one of the bloodiest battles of the South Pacific—the storming and capture of Tarawa in the Gilberts.

The Bishop is calling for nine priests and the funds to maintain them and the increased work that the immediate and postwar program calls for. He will have a new problem, for the Pacific air routes of the future pass, in the main, through the diocese. There will be isolated and scattered airport personnel to be tended.

I have a strong feeling that he has definite American sympathies, for his wife hails from Fresno in California.

(To be continued)

## HUNGARY

### Church Lands to Be Broken Up

Church lands in Hungary will be divided on the same basis as landowners' estates under proposed reforms approved by all parties in the Hungarian Front of National Independence, Tass, Soviet news agency reported.

Tass quoted the Minister of Agriculture in the Hungarian provisional government, Imre Nagy, as stating that no exception would be made in favor of Church-owned lands in the distribution of large Hungarian estates, and that special attention would be given to church lands which have "especially close links with the great landlords."

"If a church estate covers a thousand holds (about 1,200 acres) these will be reduced to a hundred holds, and compensation will be paid in accordance with the prosperity of the nation," the minister was quoted.

# Epistles and Gospels

By the Rev. Burton S. Easton, D.D.

Professor of New Testament, General Theological Seminary

**T**HE FOLLOWING statement has been written at the request of the Standing Liturgical Commission, to call attention to a serious problem in the Commission's work. For many years this Commission has been revising the lectionary, in the endeavor to provide edifying lessons arranged in a logical sequence and also to attain liturgical unity for those assigned to any Sunday or feast. This task has at last been brought to at least a provisional conclusion and the results are discussed most ably by Dr. Bayard H. Jones in his recent *The American Lectionary*. But there remains a further task; the Epistles and Gospels are as yet unrevised.

The chief problem is that of the Sundays from Trinity to Advent, where the choice and sequence of the Gospels defy all rational explanation. The reason for this is historical. In the fourth century all four Gospels were divided into 52 sections which were read through in order on the successive Sundays, beginning with the old Roman New Year on March 21st. The interruption of this continuous reading for lessons for special days began apparently toward the close of this fourth century, but at first after such interruption the continuous reading was resumed. The liturgical elaboration of the Mass, however, especially its musical elaboration, made Gospels of the old length too burdensome and somewhere—perhaps in the sixth century, although we have no positive knowledge—nearly all Gospels were shortened to about their present length. And in the earliest Roman list we have, which was compiled about 645\*, many of the Gospels are those of our present Prayer Book. Those assigned for special Sundays, feasts, and fasts are often wholly satisfactory; the difficulty arises with the Sundays that were not "special."

This was the case particularly of the Sundays between Whitsunday (the institution of Trinity Sunday came much later) and Advent (whose beginning was not yet settled). Whether this period should be called the "Pentecostal Season" or not is historically quite meaningless; these Sundays actually belong to no season at all and no attempt was made to individualize them. At first the service books, whether sacramentaries or lectionaries, simply gave a large number of prayers and lessons from which the celebrant might choose at his discretion; there could never have been more than 30 of these Sundays but one seventh-century lectionary provides 42 Epistles for them. The first limitation to this arbitrary discretion was set in Rome for the Gospels, these Sundays being divided into three groups: "before and after the Apostles" (June 29th), "after St. Lawrence" (August 10th), and "after St. Cyprian" (Sep-

tember 14th). The Gospel for the "Sunday before the Apostles" was St. Luke 5: 1-11, the call of St. Peter, an appropriate choice, but all the others are purely haphazard. The Gallican Church, however, sought simplification by numbering these Sundays consecutively "after Pentecost" (a system not adopted in Rome until centuries later) and so destroyed even this one instance of appropriateness.

It is this system—or rather lack of system—that we have inherited for these Sundays and the need for revision is obvious. And there are other incongruities. Our Gospels for Septuagesima and Sexagesima, the Vineyard and the Sower, have nothing to do with pre-Lent; they were originally the Gospels for the first two Sundays after the March 21st New Year and were chosen because of their spring-time appropriateness; at that season men began to work in their vineyards and to sow their fields. Neither of our Gospels for Easter is adequate as neither describes the appearance of the Risen Lord; both are remnants of a sequence that continued throughout the octave. And there are other minor defects elsewhere.

One of these is curious enough to be worth noting, the Gospel for Whit-Monday. This is St. John 3: 16—21, the theme of which is judgment; a theme totally alien to the Pentecostal Season. The explanation is that this is a "station" Gospel, the station churches being those visited by the Pope on various Sundays and festivals throughout the year. On Whit-Monday the station church was St. Peter-ad-Vincula, the church attended by the prefect of Rome, the highest civil official, and the Gospel was chosen in honor of his judicial functions.

It should be mentioned also that the Gospels and Epistles for Trinity 4 and Trinity 18 were originally for the summer and autumn Ember-tides; the Gallican system of numbering the post-Pentecostal Sundays dislocated the connection, while in the present Roman Missal the Epistles have also become detached from the Gospels.

As regards the Epistles there is some evidence of a system—or of the remnants of a system. When Trinity 4 and Trinity 18 are disregarded, from Easter 2 through Trinity 5 (excluding of course Whitsunday and Trinity) the Catholic Epistles are read, although the order is confused; from Trinity 6 through Trinity 24 St. Paul's writings are followed in the New Testament order; from Epiphany 1 through Epiphany 4 there is a sequence from Romans 12—13. But why certain passages were chosen and others excluded is wholly obscure, the beginning and end of many sections are illogical, and nowhere is there any attempt to secure even a semblance of liturgical unity between an Epistle and the corresponding Gospel.

The Epistles for Sexagesima and Lent 4 are station Epistles. On Sexagesima the station was at St. Paul-Without-the-Walls and the Epistle was II Corinthians 11: 19—12: 9 (shortened by us to 11: 19—31), in which the virtues of the Apostle are set forth; a passage with no relation at all either to Sexagesima or to the Gospel. On Lent 4 the station was at Holy-Cross-in-Jerusalem and the Epistle was Galatians 4: 22—5: 1a (also shortened by us), chosen because of its mention of Jerusalem and again without relation either to the Gospel or to Lent.

## Hail Mary, Full of Grace

By Edna G. Robins

**"B**EHOLD the handmaid of the Lord." How easily these words seem to fall from Mary's lips. How quickly and graciously she sets aside her own will, her own dreams and plans for the future, accepting, instead, God's will for her. Her soul is filled with awe at the angelic salutation, but there is no trace of hesitation in her submission to her Lord. We marvel at her swift response and perhaps we envy her for the beauty and sweetness of character that made her find favor with God.

To Blessed Mary submission was not new or strange. The will of God was not something unknown, something to be dreaded. The purity and loveliness of soul which God had given her had been nourished and increased, even during her childhood, by her prayers, by her constant loving devotion to God's will, by her de-

light in His commandments. Her faithfulness in small duties, her unselfish service for others, strengthened her character and prepared her for that complete self-surrender that God was to ask of her. Her ready response was the result of constant practice in self-denial.

Having accepted God's will, Mary could not sit back and relax, thinking that her life work had been accomplished. We are so accustomed to seeing the Blessed Virgin as pictured by the greatest artists who have for the most part enthroned her in the manger, not as a poor simple maiden, suffering hardships and loneliness, but as a queen surrounded by colorful and glittering saints and angels. There is generally no trace of the discomforts she suffered in the cold gray stable. So we think mostly of Mary's joy in the birth of her divine Son and overlook the fact that even

\*Details are given in *The Eternal Word in the Modern World* by B. S. Easton and H. R. Robins, Scribners, 1937.

When the sword pierced through her joy. We sometimes forget that Mary not only loved her Lord and rejoiced in Him in His divine infancy, but that she also shared the joys and sorrows of His whole life. The lovely youthful mother of the manger story became the devoted, suffering mother who stood beneath the cross. Like all mothers, Mary felt a great pride in her Son. No doubt she was ambitious for Him and wanted Him to be a leader, admired and respected, in His community. When Jesus began His public ministry, Mary must have been perplexed and distressed at the course His life was taking. We can be sure that all the women of her acquaintance would rush to tell her with malicious delight that Jesus had been seen in Capernaum talking with lepers and with men possessed with devils. How she must have trembled with fear for Him when she heard that John the Baptist, that strange, wild figure, had been cast into prison, for she knew that Jesus had been seen with him, too. But she did not question her Son; she did not doubt Him, for she knew above all others His great, loving, compassionate heart. She trusted entirely in His wisdom, never seeking to influence Him, to bend

Him to her will. She retires to the background of His life, seeking nothing for herself except the grace to love Him better than any of the others could, confident that even in the labors and excitements of His ministry He would be mindful of her.

We know how Mary's loving faith in her Son was justified; that He had proved to be also her Lord and God. He whom she had borne in such an ecstasy of love beneath her heart returned to her again in the Holy Communion. With what transports of joy would she welcome Him to dwell in her pure heart.

As we meditate upon the life of the Blessed Virgin we are shamed by her gracious response to God's demands upon her. We offer our Lord such a grudging service. Even when we wish to please Him by attending to the needs of a neighbor or the troubles of a friend how unwillingly do we give up our time or our pleasures. We love our ease; we love our own wills better than we love God. Mary's love for her Son was never selfish. She was not so absorbed in Him as to be blind to the needs of others. It was she who pointed out to Jesus the embarrassment of their hosts at the marriage feast of Cana. We are all too often self-centered even in our

devotions and wish to shut out others when we seek the Lord's Presence. When we receive the Blessed Sacrament, apparently with loving eagerness, we are too apt to wish to enclose our Lord selfishly in the darkness of our own sinful hearts. But blessed Mary did not try to keep her divine Son for her own joy. Even at His birth she generously and gladly shared Him with the shepherds and magi, while through the years of His ministry she stood aside and uncomplainingly saw Him become the friend not only of humble toilers and of the sick, but even of sinners and outcasts.

If we would share in Mary's joy in her Son, our Redeemer, we must learn from her life of humility and self-effacement to practice self-denial. With each Communion we will offer to our Lord our hearts, our whole lives, that we may show forth His goodness, the radiance of His love. We will try to imitate Mary's loyalty and be faithful not only in seasons of rejoicing but even more when we feel the shadow of the cross. As we die to self and become more and more conformed to God's will for us, we, too, like Blessed Mary, the God-bearer, will be filled with grace and find favor with God.

## What to Preach About These Days

By the Rev. BERNARD IDDINGS BELL

The following list of possibly useful things to preach about is the result of a consultation of intelligent laymen, and of correspondence with the same, covering all parts of the country. These would seem to be topics which the laity think should be discussed from the pulpit.

### ABOUT GOD

1. Does God Exist?
2. What is God Like? How do we know it?
3. God as Creator and Sustainer.
4. God as Redeemer.
5. God as Life Giver and Sanctifier.
6. God as One in Three.
7. God as Revealed in Jesus (many sermons).

### ABOUT MAN IN GENERAL

1. What is Man?
2. How does Man Differ, if at all, from the Other Animals?
3. What is Man Made For?
4. What is the Soul? How Related to the Body?
5. Does Man's Life Have any Meaning?
6. What is the Meaning of Death?
7. What is the Meaning of Suffering?
8. What is the Nature of Love?

### ABOUT MAN'S CONDUCT

1. In What Sense has Man Freedom?
2. Is Man Creature or Creator or Both?
3. Why does Man Perpetually Fail?

4. Is There Such a Thing as Moral Progress?

5. Does Man Evolve into Goodness and Happiness?

6. What is the Nature of Sin?

7. The Relationship between Knowledge and the Good Life?

8. Original Sin: What is it and What is it not?

9. What is the Good Life, God's Intention for Man?

10. What does it Mean to Live Creatively, in God's Image?

11. What does it Mean to Love God?

### ABOUT MAN IN SOCIETY

1. In What Sense is Man an Individual?

2. What does it Mean to Love One's Neighbor?

3. The Command to Love One's Enemies.

4. Sacrificial Love and Noblesse Oblige.

5. Ten Sermons on the Mosaic Commandments (put into positive and modern terms).

6. Seven Sermons on the Deadly Sins and their Opposite Virtues (socially considered).

7. Sermons on the Corporal Works of Mercy (in terms of Modern Social Organization).

8. The Centrality of Childhood.

9. The Family as Conserver and Teacher of Children.

10. Marriage: Animal, Social, and Sacred.

11. What Jesus Teaches about Divorce.

12. The State: Its Function.

13. The State: Abuses Inherent in it.

14. The State: Its Possible Redemption.

15. Christ and Economic and Industrial Cooperation.

16. War: Its Cause and Cure.

17. Is Imperialism Compatible with Christianity?

### ABOUT GOD'S AID TO MAN

1. Is God Judge Only or Also Redeemer?

2. Salvation—from What and for What?

3. The Atonement.

4. The Fact of Grace.

5. The Nature and Rationale of Prayer.

6. The Five-fold Nature of Prayer: Five Sermons, on Adoration, Confession, Thanksgiving, Intercession, Petition.

7. The "God to Man" Part of Prayer.

8. The Art of Silent and Affective Prayer.

9. The Sacraments as a Whole.

10. What is Baptism and What Good Does it Do?

11. What is Confirmation and What Good Does it Do?

12. What is Communion and What Good Does it Do?

13. What is Penance and How Should it be Used?

14. What is the Sacrament of Marriage?

15. Why are "Valid Orders" of the Ministry of any Real Importance?

16. Unction: The Sacrament of Physical Healing.

17. The Centrality of Grace in any Approach to Church Unity.

## Toward Industrial Peace

**W**HAT will happen at San Francisco this month is certainly worth every moment of the thought and prayer being given to it by Christian Americans. The postwar international order, of which the international organization will be the determining element, is of vital concern to every thinking person.

Yet we venture to assert that the joint declaration by Eric A. Johnson, president of the U. S. Chamber of Commerce, and William Green of the AFL and Philip Murray of the CIO, proposing a code of principles for postwar labor-management relations, can have even greater significance for the welfare of the United States and the world. Its significance depends, of course, upon the extent to which each of these men is able to win wholehearted support for the seven points of the code from the business and labor forces as a whole. This will not be an easy task for any of them. Management has its reactionaries, the AFL its racketeers, the CIO its doctrinaire revolutionaries. All three groups have their shortsighted seekers after personal power and advantage. None have been overly characterized by a concern for the

common welfare. And the uphill fight of the labor unions during the first three decades of the century has left an inevitable trail of hatreds and suspicions.

Churchpeople can take special pride in the fact that Mr. Johnson, a Churchman, is avowedly a businessman who believes that the Christian religion has something to say about economic and social affairs. He has made history in far-sighted business leadership more than once. If the code of principles actually becomes an important factor in postwar industrial relations, he and his fellow-workers from the labor side will have made a contribution to American life which can hardly be overestimated.

For in the years between wars the most critical problem in every land was the problem of relations between owning groups and working groups. The steadily growing power of labor organizations and their bitter conflicts with capital led to a vast social unrest. Each group tried to make use of the government to enhance its power at the expense of the other. In Russia, the result was Communism; in Germany and Italy, Fascism; in France, chaos. In Britain and the United States, the government assumed an ever-larger role in economic affairs and political parties tended more and more to represent radical cleavages in public opinion, although the process did not go as far in these two countries as in others. The blackout of democracy in one European country after another, the growth of Fascist and Communist cadres in every land, showed that more and more people were concluding that their own freedom was less valuable than the power of their social class to dictate their country's policies.

During the war, social struggle has continued, though it has been muted in favor of coöperation to meet the common peril. Competition between economic groups cannot, of course, be completely eliminated, even in dictatorships—much less in democracies. The intervention of the government in this struggle and competition is always fraught with danger, the more so when groups are trying to control the government is order to force concessions from others. Complete victory for one group would be the complete defeat of freedom—the defeat of personal dignity and security from oppression for all members of every social group.

Historic Protestantism, far from checking or moderating the struggle between classes, has tended, if anything, to increase it. Protestant social ethics itself is the product of the mercantile and industrial revolutions which shattered the medieval ideal of a community in which every member had well-defined communal rights and duties. At one time, Protestantism looked upon poverty almost as a divine judgment for sin. In recent years, Liberal Protestantism has often gone to the other extreme; some classes at Union Seminary produced almost as many labor organizers as ministers.

However, there are many signs that, by means of its capacity for self-criticism, growth, and change, American Protestantism is well on the way to recapturing the idea of "community" which is inherent in the Catholic Faith. This concept has never been wholly lost by Anglicanism, which never lost the Catholic sense of a sacramental relationship between man and man as members of Christ's mystical body. Perhaps that is why England was able to go through the social

### The Collect

*The Annunciation*

*April 9th*

**T**RADITION tells that March 25th is the date of the Crucifixion. Today's Collect, though the feast is transferred, is in line with this thought, as we pray to be brought to the glory of the Resurrection by the Cross and Passion of our Lord. It is difficult to fix the mind on more than one great truth at a time, but this Collect reminds us that in the plan of our redemption we cannot ignore a single factor of what has been made known. The Incarnation, Passion, and Resurrection are parts of one great truth and their meanings for us must be seen as a connected whole. Resolve to meditate carefully on each of the events so briefly named in the Collect. Seek the saving truth in each mystery and learn to live in the help of them all, as one sharing completely in the glorious heritage laid up for us.

*Second Sunday after Easter*

*April 15th*

**D**URING the Great Forty Days the Church keeps before us the work our Lord finished on the Cross. He offered the one Sacrifice that could take away sin, and He set the pattern of godly life. We must continue mindful of the Sacrifice of the Cross if we are to live the risen life. We must appropriate to ourselves the benefits of that Sacrifice if we are to follow His example effectively. When we realize what He has done for us it will be with great thankfulness that we receive His help, and that spirit of thankfulness will show in our daily endeavor to walk in His ways. Our thankfulness for the Sacrifice made for our sins must awaken love for Him who gave His life for us, and love demands a means of response. The only response He asks is that we follow His example and strive to make ourselves as like Him as possible.

upheavals of the industrial revolution with a less violent wrenching of the social structure than in other lands. But the eternal verities of the Faith need reapplication to the changing social scene. Even more, Churchpeople (clerical as well as lay) need, by conscious effort, to learn again the meaning of the Gospel in relation to the social order; for all Churches, Catholic as well as Protestant, have been too ready to acquiesce in secularly-inspired systems which permitted the Church to live in peace.

Even so fine a statement of mutual interdependence and desire to coöperate as this proposed code of principles would benefit by criticism from the Christian point of view. At the outset, the Christian faith affirms that we are all members of one another, a family in which each member has rights and obligations that affect all the rest. Hence, management-labor relations ought not to be considered as a matter affecting only management and labor. The public, in its role of "consumer," and in other ways, is vitally interested in industrial policies and should have a part in their framing and execution. Lacking agencies for fulfilling this purpose, the public will turn, and has in fact turned, to the coercive techniques of government to make its ideas effective; and every such function undertaken by the government helps to substitute police power for free coöperation.

Another necessary development, to quote the report of the Commission on Social Reconstruction adopted by the General Convention of 1943, is that "Not only should labor have the right to be represented on the board of directors,

. . . but also the employee should be introduced to participation in the problems of management and not confined only to the monotonous routine of production and maintenance." This again springs from the concept of "community"; in an industrial family, various functions cannot be hermetically sealed off from each other. It springs also from the concept of human dignity and responsibility, for a world of mere commanders and obeyers of commands is something less than human. When a worker takes a job he ought not be expected to act like a robot or a slave, but in a real sense to become a partner in the enterprise.

If management and labor agree on the hardest point of all—the need for trust and coöperation in the national interest—the way is open for a wonderful development of American economic life. We believe that the clergy could do worse is their Sunday sermons than to read this seven-point statement from the pulpit, as the point of departure for a sermon on Christianity and the social order. For the proposed code will not be adopted and wholeheartedly practiced without strong public support; the Church's ministry of reconciliation is much needed to overcome the distrust and suspicion of the industrial conflicts of recent years. But beyond the task of commending this significant step in industrial coöperation the Church has a longer and more exacting one—to teach and propagandize for that right understanding of the relations between God and man and nature which is needed to bring the kingdoms of this world into the Kingdom of God, whose will is our peace.

### Proposed Management-Labor Code

*Signed on March 28th by William Green, president of the AFL, Philip Murray, of the CIO, and Eric Johnston, president of the Chamber of Commerce of the United States, this "New Charter for Labor and Management" sets forth guides and objectives for postwar industrial relations. The text follows:*

We in management and labor firmly believe that the end of this war will bring the unfolding of a new era based upon a vastly expanding economy and unlimited opportunities for every American.

This peacetime goal can only be attained through the united effort of all our people. Today we are united in national defense. Tomorrow we must be united equally in the national interest.

Management-labor unity, so effective in lifting war production to unprecedented heights, must be continued in the postwar period. To this end, we dedicate our joint efforts for a practical partnership within the framework of this code of principles:

1. Increased prosperity for all involves the highest degree of production and employment at wages assuring a steadily advancing standard of living. Improved productive efficiency and technological advancement must, therefore, be constantly encouraged.

2. The rights of private property and free choice of action, under a system of private competitive capitalism, must continue to be the foundation of our nation's peaceful and prosperous expanding economy. Free competition and free men are the strength of our free society.

3. The inherent right and responsibility of management to direct the operations of an enterprise shall be recognized and preserved. So that enterprise may develop and expand and earn a reasonable profit, management must be free as well from unnecessary governmental interference or burdensome restrictions.

4. The fundamental rights of labor to organize and to engage in collective bargaining with management shall be

recognized and preserved, free from legislative enactments which would interfere with or discourage these objectives. Through the acceptance of collective bargaining agreements, differences between management and labor can be disposed of between the parties through peaceful means, thereby discouraging avoidable strife through strikes and lockouts.

5. The independence and dignity of the individual and the enjoyment of his democratic rights are inherent in our free American society. Our purpose is to coöperate in building an economic system for the nation which will protect the individual against the hazards of unemployment, old age, and physical impairments beyond his control.

6. An expanding economy at home will be stimulated by a vastly increased foreign trade. Arrangements must therefore be perfected to afford the devastated or undeveloped nations reasonable assistance to encourage the rebuilding and development of sound economic systems. International trade cannot expand through subsidized competition among the nations for diminishing markets, but can be achieved only through expanding world markets and the elimination of any arbitrary and unreasonable practices.

7. An enduring peace must be secured. This calls for the establishment of an international security organization, with full participation by all the United Nations, capable of preventing aggression and assuring lasting peace.

We in management and labor agree that our primary duty is to win complete victory over Nazism and Japanese militarism. We also agree that we have a common joint duty, in coöperation with other elements of our national life and with government, to prepare and work for a prosperous and sustained peace.

In this spirit we agree to create a national committee, composed of representatives of business and labor organizations. This committee will seek to promote an understanding and sympathetic acceptance of this code of principles and will propose such national policies as will advance the best interests of our nation.

*The Evaporated Gospel*

WE SHARE with many other Churchpeople a sense of regret that the Federal Council of Churches associated itself with the publication of John D. Rockefeller's address to the Protestant Council of New York. In the address, Mr. Rockefeller exercised the layman's privilege of ignoring the Bible, Church history, and the science of theology, in setting forth a religion devoid of intellectual content which he thought was Christianity. It need hardly be said that Mr. Rockefeller's ideas of what Christ taught were not the ideas which one can readily find in the Scriptures but what he thought Christ ought to have taught.

This kind of talk, as we said above, is the layman's privilege. It serves a good purpose, perhaps, by reminding the clergy that many laymen look at the theological and sacramental apparatus of the Church from only one standpoint: Does it work? However, the constituent Churches of the Federal Council have the right to expect better service to God's revelation of His dealings with man than the publication over the Council's imprint of statements repudiating what the New Testament explicitly affirms. Not only the Episcopal Church, but the Presbyterians, the Baptists—in fact any Church which believes religion to be a matter of revelation at all—may well object to this casual brushing-aside of God and Christ in favor of a hand-carved 20th-century substitute.

The type of religion advocated by Mr. Rockefeller is especially dangerous because it seems plausible to the pragmatic American man-in-the-pew. The Churches which actually preach this kind of Christianity are just those which have most spectacularly failed to keep pace with the growth of the country, because they do not have deep roots in human nature nor power to save sinners. Yet, since many lukewarm Christians are eager to whittle down the Christian faith to something which requires no effort, intellectual or physical—or even spiritual—all the Churches are constantly being urged to stray down the same broad road to destruction. The secular press leaped to publish excerpts from Mr. Rockefeller's address, some papers even using the full text. Mr. Rockefeller, we are confident, is not a lukewarm Christian; but he clearly doesn't know from what credal and sacramental roots he has drawn his spiritual life. Those who, staying away from the Churches that preach the evaporated gospel, enthusiastically commend such a gospel for one big Church, will stay away from that Church too.

PARADOX

**B**ENEATH the rockets' angry hiss  
Over a shuddering land,  
Light is the wafer's weight of bliss  
Upon a war-scarred hand.

Bliss in a street of burning homes?  
Strength in a broken Host?  
O Paradox! Christ ever comes  
Where men deny Him most. . . .

To the thief's curse His silence cries—  
And speaks again of Paradise.

LOUISA BOYD GILE.

THE FLOWERS

**I**N THE spring  
The rich adornment of the earth with flowers,  
Stirs holy thoughts in praise of Him who showers  
The shades of Heaven.

All praise to God the Holy Ghost who works  
For God's own glory and his own delight,  
Makes all things perfect; then in joyous might  
Laughs at His jokes!

ORROK COLLOQUE.

siastically commend such a gospel for one big Church, will stay away from that Church too.

Bishop DeWolfe of Long Island, carrying out his ordination and consecration vows, has addressed a letter to his clergy (see p. 6) on this subject. We too feel that the Federal Council was gravely in error in permitting its name to be associated with this effort to water down Christianity and hope that the Council will at least withdraw its name from any future editions of the pamphlet. It cannot but have a bad influence on America's understanding of what Christianity is and the truths of the Gospel are.

 *Afterthoughts*

"WELL, BOSS," SAID LIVY THE OFFICE CAT, "I see they've got the clergy placement problem all ironed out in one parish. Look at this item." He placed a paw on a parish paper. We read:

"Between 75-100 folks from St. —'s accepted the Bishop's invitation and journeyed to the Cathedral for the Vespers at 4 o'clock to hear Rev. — of — conduct the services and preach the sermon. Following the service many of our people met the Rev. — and his charming wife, both of whom are young, around 30 years of age, and that would be a determining factor in building up the young peoples group at St. —'s if he were to become our rector. He has a fine appearance in the pulpit, wears the vestments nicely, and has a splendid speaking voice. We hope that those who attended the service at the Cathedral will make it a point to speak to one or more of the Vestry, after the 11 o'clock service this Sunday, and say whether they would like to have Rev. — as Rector."

Another paragraph contained this gem: "Your cooperation and comments on the various candidates for a call to our pulpit will greatly assist in making a selection of a Rector who can and will please the entire parish."

"Great stuff," we said. "If there's anything we like it's a fine appearance in the pulpit and a splendid speaking voice."

"The exciting thing to me," said Livy, "is that bit about the vestments. I hope that the vestments at St. —'s are the same size as the ones at the Cathedral. Or do you suppose that they had a fitting in the sacristy after the service with the vestments from St. —'s?"

"You know," we said, "it's rather pitiful, this business looking around for a 'pleasing' sort of man—a sort of ecclesiastical spaniel."

"Pitiful, nothing!" said Livy. "Those people don't want a real priest. They'll be much happier with the type of man they're likely to get under that system. Good thing the Presiding Bishop already has a job—he'd never be accepted for this one!"



(When I arrived on Iwo Jima, one of the first things I did was look up the officer in charge of Marine public relations, so I could arrange to send my copy for this column "through channels" for censorship and clearance. I was delighted to find that the public relations officer was Major Douglas W. Polivka, USMCR, whom I had met a year ago on the West Coast. Major Polivka is a Churchman, a communicant of St. Stephen's Cathedral, Portland, Ore.—a gentleman, scholar, and judge of good literature; i.e., a regular reader of this column. At my request Major Polivka has written this week's "Letter" to the readers of THE LIVING CHURCH.—C.P.M.)

IWO JIMA, VOLCANO ISLAND

It is something of an honor for me to be asked by Captain Morehouse to write a guest column for THE LIVING CHURCH. "From the Editor" is not strange to me because when it first began appearing my good wife clipped it regularly and forwarded it to me in the Caribbean, where I was then stationed.

At that time Captain Morehouse was going through all of the experiences of a serviceman trying to find a home for his family in crowded Washington and get settled into some sort of routine in the mad capital. I enjoyed these pieces because Washington had been my previous duty station and I relived those experiences.

Since its inception, I believe I have read every column. When I returned to the States I had the pleasure of meeting Captain Morehouse at the Marine Corps' huge camps, Elliott and Pennington, in California. Captain Morehouse arrived in the Pacific about the same time I did. I have visited many of the places he has described in his column and his descriptions have been excellent, accurate word pictures.

As soon as mail delivery started on this bloody, dusty, dirty isle. I began receiving Captain Morehouse's column again. And then the original copy began flowing over my desk to be transmitted to Guam for censorship. Yes, I peeked each time and as long as Captain Morehouse has his foxhole across the way from mine, I'll have the jump on LIVING CHURCH readers.

Now this has been a very long introduction, but I shall call it a guest columnist's prerogative. My assignment has been "any subject" I might choose. Naturally, having spent the past month with Marines of three divisions, my mind, like theirs, is pretty much cluttered up with our battle for Iwo. I shall try to set down a few impressions and incidents concerning this former lap stronghold.

As I write this I can look out on the north side of Mt. Suribachi, where a few remaining Japs now holed up in caves still come out at night in search of food and water. The volcano has had its face lifted. Naval gunfire and Marine field pieces made the first changes. Pillboxes made of reinforced concrete five feet thick are now ground to bits, hard to distinguish from the volcanic ash which covers this hell hole of the Pacific.

Seabees have moved in their bulldozers and now there is a road to the top. Yesterday afternoon the first jeep chugged to the summit. In the morning the historic flag, raised by members of the 28th regiment of the Fifth Marine Division, came down as another flag was raised at Fifth Amphibious Corps Headquarters. The Suribachi flag became a war trophy of this new fighting regiment. Iwo Jima became United States territory.

Here the story is told that Japanese prisoners, watching our bulldozers climb to the top of the now famous volcano, shook their heads in amazement and remarked that they, too, had bull-

dozers, but to build a road to the top was considered an impossibility.

The other day I visited a section of the Corps Evacuation Hospital, only a mile from the front lines, where wounded Marines receive treatment equal to that of the best hospitals in New York or the Mayo clinic. Twenty-five well known specialists staff this hospital and treat injured within an hour after their wounds have been sustained.

Here you can see the miracles of modern medical science. You can watch men on their death bed come to life after receiving whole blood. An hour later the same man will be smoking a cigaret. You can watch the effect of blood plasma, penicillin, and gas gangrene anti-toxin.

In a tent next to a modern x-ray laboratory stand ice-packed boxes holding several bottles of whole blood. Each glass container is tagged with the name of the donor. The supply being used all came from San Francisco and Oakland. These Californians gave their blood on February 26th. One week later it was dropped by parachute on Motoyama airfield No. 1, while the battle continued only a few hundred yards away.

According to medical officers, one of the best features of the battle for Iwo Jima, if war can have any good features, was the absence of respiratory diseases. There have been few colds and no cases of pneumonia. Too, due to the developments and improvements in sanitation, there has been no dysentery, the plague of all battles.

I doubt very much that any civilian on the homefront would want to eat the food served Marines since they landed here, but dieticians say the diet here is better balanced than that of the civilian in the States. C rations, K rations, and dehydrated foods become very tiresome early in the game of war, but they are prepared so that their mineral and vitamin content is at its highest. Doctors here say we eat too many sweets and too much meat at home.

A week after the first Marines landed on the east coast of Iwo, other Marines were bathing on the west coast while the battle raged with all its fury only a mile away at the north end of the island. Of course, other people were bathing on the beaches of Hawaii, California, and Florida, while Marines were being killed on Iwo Jima. But here it was a sight hard to comprehend. On such a tiny island bathers were bathing while killers were killing and being killed.

Iwo Jima is of great strategic importance in our war with Japan. Thousands of United States Marines have given their lives and been wounded in the process of wresting this island from the Nipponese. As long as the island remains in our hands, and it always should, considering the price we have paid for it, it probably will be an air station.

But I wonder what it will be like here on Iwo Jima five or ten years from today. Perhaps some huge airline will have a modern hotel here and will use Iwo as a stop-over for its planes to Japan. Perhaps there will be an elevator to the top of Mt. Suribachi so that visitors may gaze over the Marine Corps' most costly battlefield with the least possible effort. A uniformed chauffeur no doubt will drive a limousine over paved roads and a guide will point out the places of interest, including the cemeteries of the Third, the Fourth, and the Fifth Marine Divisions.

We hope, if such changes take place on Iwo in the next five or ten years, that the visitors will not forget that during the first two weeks of our occupation of this island, there were no safe places on it. Every man's life was in danger.

As I bring this to a close, there are still places on Iwo which are not safe. There are men at the front whose lives are in danger. There are men fighting there who will be killed today, tomorrow, and the next day, even though Admiral Nimitz has proclaimed the Volcano islands United States territory. But the Japanese, to use an old-time Marine expression, "didn't get the word." That is war.

DOUGLAS W. POLIVKA.

# The Holy Hello

By the Rev. G. Paul Musselman

Rector, St. Alban's Church, Highland Park, Mich.

**B**EFORE he reads the Collect, Epistle and Gospel, in the Communion Service, the priest turns to the people and says "The Lord be with you." To this the people reply "and with thy spirit." Only then does the priest say "Let us pray." Before prayer there is a greeting, a "Holy Hello."

The preparation service probably began at this point during some centuries of Christian worship. The reading of the letters in the New Testament, the Epistles and a selection from the accounts of Christ's life, and the Gospels, formed a sort of beginning to the performance of the Sacred Rite itself. But before the reading of the Bible the people greeted one another, attended to the matter of fellowship, and this greeting finally found its way into our liturgy in the formal form just mentioned.

The Sacred Rite itself begins with the prayer in which Our Lord's own words of Institution are found. This prayer is the one which we call the Canon (that word means measure or rule), and is the one which begins "All glory be to Thee, O Lord." But here again the Church puts a prelude of greeting. For just before the beginning of this section of the Holy Communion, as we have it today, and at the point where the service itself actually began anciently, there is another greeting between priest and people, a "Holy Hello," if we may be pardoned for an abrupt change of style!

When Christians gathered for the Holy Meal during the dictatorship of Rome in the first three centuries of Christian worship, terror and danger were the normal climate in which the Holy Mysteries grew. In their celebration of the Holy Eucharist in their homes, in the caves in which they often had to flee, in the catacombs underground there was always the looming danger of the heavy hand of Cæsar. Sometimes the places of meeting had to be kept secret. Ceremonies were evolved to detect the presence of spies. The sign of the cross was a secret sign of recognition among Christians for some spans of the life of the church. The heavy tread of the Roman soldiery breaking into the meeting and the secret invasion of the dictator's gestapo were frequent experiences. No wonder they were apt to be terrified and downhearted as they took the chance of gathering together, as the Lord had commanded, and of worshiping as He directed in the Holy Communion. So it was natural that the priest should turn to the people and say, "Lift up your hearts," and they should reply, "We lift them up unto the Lord."

Perhaps some were missed from the small circle of worshipers. A husband or wife or child may have been snatched from home and be in the torture chambers of Cæsar's soldiery. Perhaps that week the lions had torn up and eaten one of the worshipers as a feature on the local circus

program. Perhaps even that week one of the young leaders of the congregation had writhed and screamed to an agonizing death nailed to a roadside tree. No wonder the priest said to his people, "Let us give thanks unto Our Lord God." Perhaps it was from breaking hearts that the reply, "It is meet and right so to do," was wrung. Most likely the people were reminded of the fear-free worship to be in heaven as they sang together the *Sanctus*, or the Heavenly Hymn.

We have seen that a greeting begins two of the most important sections of the central act of worship, the Holy Communion. Other greetings or "Holy Hellos" found their way into Christian worship. The Versicles in Morning and Evening Prayer are illustrations. People encouraged each other in worship because mutual fellowship and encouragement are a part of Christian living. How does that affect us?

There is a very practical problem in many parishes. New people come every Sunday in these days of shifting population. These have all sorts of backgrounds, and are trained in all sorts of church customs. Some of them have come from large churches, some of them from tiny missions. Some of them are new members of our community and some of them are those whose interest in the church has been newly awakened. What happens to them? Who greets them? Do you?

The church is not a place of chatter. The noisiest talk that goes on is not when new people are greeted, but when old friends chew over the week's bridge games. I know there is a great feeling that people should go in and out of the church quietly, and so they should. But do not be selfish about it. You can greet and encour-

age each other without annoying other people. You need not read a lecture to each other but you can have mutual introductions without making a racket.

Take stock of yourself. Whom did you greet the last four Sundays? Did you make any new friends? Did you learn any new names? When last did you have new friends in your home? Have you taken the trouble to call on people in your neighborhood who may have been coming to church or who should come? It is easy to pass a name along to the rector and expect him to call. He will and does call. But why be selfish about your own friendship?

If you are a decent citizen, if you try to love God, if you have an urge to see the church fulfill its function as a training ground for Christian living, then open your heart and reach out your hand.

A friendly greeting should not be a grudging action into which you have been nagged by a rector, but should be an extension of liturgical worship.

Your home should not be a retreat into which you hide away from people, but should be a shrine of fellowship in which friends new and old should find new and richer meanings of life.

Your circle of friends should not be a barbed wire enclosure in which you are herded with your peevish and prejudices but an enlarging relationship in which old friends help you to bring greater happiness to new friends.

Your church attendance should not mean a popping in and out at a religious performance now and then, but should be a great expression of a love and fellowship of which Christ and His Apostles are our pattern.

## THE APPLE TREE

**H**OW LIKE a divine miracle it achieves  
This incredible snow of May; the rosy buds  
Exploding in silence to an ineffable purity,  
The cupped blossom holding the secret of the fruit;  
How like an hour-glass it drops the slow petals,  
Carpeting the grass with minutes and fading hours,  
Ripening in air and sun to the destined fruit,  
In a delicate hurry to become the faint green fruit  
Of summer, inly eager for the shouting red of autumn,  
Rich with the fulfillment of apples red with ripeness;  
Inordinate in any Year of Grace  
But in a year of war divine assurance  
Of the eternal verities beyond all hate.

VIRGINIA E. HUNTINGTON.



## ARMED FORCES

### Overseas Easter Services

Commanding General Mark W. Clark, Episcopalian, read the Scripture text of a non-denominational Easter Sunday service in Rome for headquarters troops of the Allied 15th Army Group. He had chosen for his text, John 20: 1-18, which recounts the story of the Resurrection.

The service was jointly planned by American Chaplain Albert J. Anthony, of Williamson, N. Y., and British Chaplain Fred Smith, of Dagenham, Essex.

Separate services, also open to soldiers of all faiths, were conducted for troops of the 5th and 8th Armies.

More than 150 Allied unit chaplains held Catholic and Protestant Easter Sunday services for troops in all sectors of the 5th Army.

Arrangements were made to transport units which have no chaplains to the nearest unit where services were being held. In front line units, Easter observances were, for tactical reasons, limited to brief services around gun pits and first aid stations.

### Army, Not Navy, Tells Admiral

#### Of His Promotion

When Capt. Robert D. Workman, Director of the Navy Chaplains' Division, was given the title of Chief of Navy Chaplains and advanced to the rank of rear admiral recently, his friends and co-workers in the Navy and in Washington thought it was too bad the new admiral wouldn't be around to receive the proper congratulations.

"Chaplain Bob," as Navy chaplains call him, was out on business. He was on the last lap of a 20,000-mile tour of the Pacific, visiting major naval establishments for a last-hand look at their religious life.

He got the news of his promotion in a way that wrote another chapter in the annals of Army-Navy liaison, and gave him "one of the biggest thrills I ever had."

#### "GOOD MORNING, ADMIRAL"

Before leaving Tinian, Chaplain Workman, still wearing the eagle of a Navy captain, stopped by the office of the Army's commanding general to say goodbye. As he walked into the general's headquarters, the aide greeted him with "Good morning, admiral."

When Chaplain Workman corrected him, the aide simply smiled and ushered him into the C.G.'s office. The Army officer, a brigadier general, was beaming with the good news as he handed the chaplain a dispatch announcing his appointment as the first officer to hold the title, Chief of Chaplains in the United States Navy, and the first active-duty chaplain to be made a rear admiral. The general told the new admiral he wanted to assemble all the troops on the island for a ceremony appropriate to the occasion.

Surprised and pleased, "Chaplain Bob" thanked the general but explained that a



MAJOR ALBERT J. DUBOIS: Conducting services at an artillery headquarters in a French village.

plane was waiting to take him to his next visiting place. So they compromised, and the general agreed to be satisfied with calling in all the senior chaplains and officers on the island.

When the group had gathered, the general read them the dispatch, and then proceeded with his little surprise. He stepped up to Chaplain Workman, took off the Navy captain's eagle, and attached his own Army stars, two of them, which stand for the rank of rear admiral in the Navy as well as major general in the Army. Then he walked to the door of his quarters and gave the signal for a two-star flag to be hoisted.

After making grateful acknowledgments for this unique ceremony, the Chaplain was driven to his plane in a jeep with two stars on it, "fore and aft."

Chaplain Workman will return to Washington within the next few weeks, when he will make a report of his observations in the Pacific to a group of Christian leaders at a conference to be held in the capital.

### Sunday Morning On the Western Front

¶ Sunday morning means Church services all over the Christian world—whether in vast cathedrals or far in the advance lines of the Western Front. Here a serviceman describes his Sunday morning in a letter to his rector, the Rev. Talbert Morgan of All Saints' Church, Mobile, Ala.

"It is Sunday morning and everything is quiet. I have just finished having a little service with the 17 men under my charge, the first service we have had in six weeks. My group is too small and too far forward for the chaplain to come to us.

"I told the men that I knew all of us prayed individually, but I thought it would help if we said some prayers in a group. There were four Catholics and one Jewish boy among us. We said the Lord's Prayer together, and then said a silent prayer of thanksgiving that God had taken care of us through some rough times. I

read them the 91st Psalm, and we said another silent prayer that the war would soon be over and that God would take care of our loved ones at home. That was all. We sat on the ground facing the east, with the morning sun shining over the hedgerow.

"I feel refreshed, and feel that I have done right. I would give anything to be back home and go to church with the family. I am thankful that I was brought up in a religious home and know how to pray. Over here, you pray all the time, and believe me, it means something."

## HOME FRONT

### Hymn for Victory Day

The Rev. Henry S. Sizer jr., of St. Andrew's Church, Meriden, Conn., has written *A Hymn for Victory Day*. Feeling that few of the hymns in the *Hymnal* are expressive of the spirit of the time when victory is finally achieved in Europe, he wrote the hymn, which has been approved by Bishop Budlong of Connecticut. The Presiding Bishop said that he is not a judge of music, but that he has read the words and likes them. The words of the hymn follow:

O God who gives to goodness strength,  
And arms our hopes with heavenly power;  
We thank Thee that Thy love at length,  
Hast brought us to this victory hour.

The Conquering panzer hosts have fled,  
Our lights once more in safety shine.  
Forgive the sinfulness which led,  
Our hearts to doubt Thy truth divine.

The mighty armies of the slain,  
Which stand before Thy glorious throne;  
Beseech Thee spare the groaning earth,  
And make it fit to be Thy home.

O fill their sacrifice with might,  
Pour out Thy Spirit from above,  
Let all the nations in Thy sight  
Be governed by Thy power and love.

O take our future in Thy hand,  
Add grace to all our best intent,  
Let freedom rule in every land  
And all our blindness circumvent.

Thus shall the kingdoms of the world,  
Become Thy Kingdom of the free,  
The cross our banner far unfurled,  
Proclaiming all our trust in Thee.

Amen.

## PHILIPPINES

### Mrs. Francis Sayre Heads

#### YWCA Reorganizing Committee

Mrs. Francis B. Sayre, wife of the former High Commissioner to the Philippines, has accepted chairmanship of a committee to help reorganize YWCA in Manila, with which Mrs. Sayre was associated before the war and which has maintained its program under tremendous handicaps all through the Japanese occupation.



# BOOKS



JEAN DRYSDALE, EDITOR

## Reasons for Churchgoing

**WHY GO TO CHURCH?** By David K. Montgomery. Morehouse-Gorham. \$2.25.

If you are wondering what to give to adults who are thinking about Confirmation here is an excellent choice. It is readable for the average laymen and a book a layman will enjoy reading. That in itself is sufficiently rare an achievement to sell the book, but add to that the fact that the book contains a wealth of valuable material and illustrations for the use of both clergy and laity and you have a real contribution to the life of the Church.

The author begins each chapter with a brief survey of contemporary criticisms of the Church in the language of those who make them. Many a clergyman will actually be able to see in his own mind various personalities in his own parish as he reads these introductions. Following the introductions Fr. Montgomery develops a well rounded reply which endeavors more to explain than to argue. We could wish that occasionally the author would explain a little more fully and in greater detail. It would be helpful if he did not assume much of any knowledge about the Church in the mind of his readers. For example in his excellent chapter on "Reaching Beyond the Experiences of Public Worship," which is concerned with the need for more pastoral experience in bringing our Lord to people in their homes,

through the sacraments and pastoral calling, he passes by Baptism, Confirmation, and Marriage saying that, "We all know well the necessity for careful preparation" in these matters. Is it not more true to say that outside the clergy and the "pillars," we don't know of any such necessity? Fr. Montgomery was no doubt limited by the scope of his work but we feel that an additional chapter covering these matters would be helpful.

One other remark would seem in order, and this a suggestion to the publisher that the second edition of this book be bound in paper and available at a price not to exceed \$1.00. Such an edition would bring the book into the much wider circulation that it deserves.

NORMAN L. FOOTE.

## Merrick Lectures

**THE POSTWAR WORLD: THE MERRICK LECTURES FOR 1944.** By various authors. Abingdon-Cokesbury. \$2.00.

Like most symposia this collection of learned papers, delivered at Ohio Wesleyan University on the Merrick Foundation, is spotty; some of the 13 lectures are exceedingly good, some are so-so, three are thin gruel. The collection is worth buying for three papers.

The first of these is by Prof. R. S. Lynd of Columbia, author of *Middletown*. He shows how foolish it is to expect a democratic peace when the political-economic power is in every one of the winning empires is in the hands of a business system that controls giant technology, by groups driven by necessity to protect and perpetrate themselves either by coöperation with such groups in other countries, by cartel, or otherwise, or else by cut-throat competition for foreign trade. In the latter case we shall have more war; in the former, only a precarious peace and certainly not such a peace as "liberals" envisage. The signals are set for an "exhausted peace" dictated by big business. "The resulting trend is unmistakably toward the monolithic power structure of the totalitarian state." And business, including Russian State-capitalism (called Communism by the ignorant), is not really concerned with "spinning pretty humanitarian plans for a League of Nations and an international police force." Dr. Lynd's argument for this, his brutal warning, deserves perusal.

Another thought-provoker is by Vera Dean, research director of the Foreign Policy Association, on Problems of Small States in the Postwar World. She makes clear the problems these many less powerful countries, such as Sweden or Brazil, are concerned with. They do not wish to be absorbed into the economic and cultural orbit of any of the three world empires: Great Britain, Russia, or the United States. They dread dictation by the three in concert. "If they did not [in Europe]

accept a system imposed on them by Hitler, they are not going to be in a mood to accept the more benevolent, but still definitely tangible, dictation of the Allied Nations." What can they do? Enter the new world organization on what terms they may, bide their time, and play off one great empire against the other. The Big Three, Miss Dean says, can then enter on "an honorable competition" to sell their various ways of life, Russian or British, or American, to the smaller countries. Fine, if one can be sure that dishonest competition is a thing of the past; otherwise the smaller nations will upset the applecart of peace as neatly as termites disintegrate timber.

The third, and best, of the more able papers is by Prof. Hastings Eells of Ohio Wesleyan, on The Difficulties of Making Peace. He analyzes the Versailles Peace of 1919. He says it was made the wrong way. It was made by the wrong kind of men, politicians rather than statesmen. It refused a coöperation from the defeated enemy and from Russia, with whom the Allies were waging war. This may have been understandable, but it was fatal to a lasting peace. Versailles made a peace based on bargains and deals, rather than on any real attempt to achieve justice. This was also inevitable, and disastrous. It tried to make a bad peace and set up a world organization all in one process. The net result was that the League of Nations became only a device for enforcing the provisions of a peace of expediency and dictation, not a means for rectification of injustices. That killed the League a-borning. Versailles failed to see that punishment of a defeated enemy is incompatible with making peace with that enemy. Versailles made no peace; it only continued the war. The problems that were not solved at Versailles must be solved now, or the war will still go on even though the shooting may stop for a while. "Any postwar planning that leaves these difficulties unanswered is largely idle talk." We are in danger of another peace by bargain and force, like all the "peaces" that have gone before, like the best of them, perhaps, the Peace of Vienna in 1815 after Napoleon was liquidated. That one lasted 33 years; we move more quickly nowadays.

Least interesting and adequate seem the following lectures: President Yang of Soochow University writes on China, America's Pacific Ally, and does a sentimental surface-gliding, most polite and liberal religious piece of nonsense. Professor Childs of Teachers' College deals with Soviet Russia and the Postwar World. He is sure that Russia is going to behave herself and that the Moscow Declaration is *bona-fide* on her part. Most of his paper is silly after Yalta, after Russia's behaviour in and toward Rumania, Hungary, Poland, and the Baltic Republics. And in view of the implications of the book as a whole, namely that the peace like the war is only another development in what is really a world-wide economic political revolution, Senator Burton's final paper on American Attitudes and Leadership sounds banal and flat. "We are soldiers in a great crusade of personal liberty," he says in his peroration, "as opposed to perpetual slavery." Well, wherever American leadership is to come from, it is

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be hoped that the same will not be exercised by the Senator from Ohio! Yes, this book is a mixed bag; but it ought to be examined by those concerned with the moral or immoral or amoral aspects of contemporary affairs.  
**BERNARD IDDINGS BELL.**

**Priest's Handbook**

**MANUAL FOR PRIESTS OF THE AMERICAN CHURCH.** Compiled and edited by the Rev. Earle Hewitt Maddux, S.S.J.E. Cambridge, Mass.: Society of St. John the Evangelist. Pp. 276 (with indexes). \$2.

The appearance of this *Manual for Priests* is most welcome. It fills a need which in times past was somewhat mitigated by the use of *The Priest's Prayer Book*, but which has been a great void since it became impossible to obtain the latter book.

The present volume does not attempt to cover certain fields (doctrinal, directive, etc.) which were treated in some of the earlier works. It is, rather, an intensely practical handbook for the use of a priest trying conscientiously to meet all the demands for every sort of ministration that might arise.

Wisely the compiler has included most of the occasional offices which are in the American Book of Common Prayer. He has, insofar as it was possible, drawn his other material from Anglican sources: the authorized Prayer Books of other times and other countries. When occasion required, he has drawn from other rites; but necessity alone has caused him to do so. Moreover one finds a large measure of flexibility in many of the offices, so that they may be adapted to the needs of various places and differing ceremonial.

A word must be said in praise of the splendid indexing. There are indexes of Psalms, hymns, canticles, and Scripture lessons appearing in the book. There is an index of blessings; and there is a complete and detailed subject index.

The clergy of the Church in the United States will be grateful to the American congregation of the Society of St. John the Evangelist for bringing out this valuable (and almost indispensable) handbook.  
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## Stock-Taking Time

Lent is over and gone again! With how many Episcopalians is that fact acknowledged with a sigh of relief? A bitter and unenjoyed pill has been swallowed. Forty days of physical and mental discomfort, inconvenience, and kill-joy have been gone through with. Another cut at one's food in addition to Rationing! How much more will an Episcopalian have to put up with? Too many gloomy services and gloomier hymns, say they. Lent! Ugh! Thank God we only have to do forty days of that per year! Ugh—and several more ughs! Right-o! Let's start in *right there*. If that's Lent to you—you've muffed the ball. You're out of step with your very own Episcopal Church, and we can prove it. Your compass, or gyroscope, or some other steering gadget has gone berserk. You're off the beam!

Lent to a Christian is *never* quite over. Lent to a Christian is being on the training table. (We fellows who used to wear our club or varsity colors and hit the track, know what we used to do without, just in training for some mere foot-race). Lent is the casting off of the dross of our lives, and the building up of new Christian tissue for the race that lays before us. *Some race—some course*, say we. It's tougher, more manful, more womanful going than any mile run that we ever did; and it takes thorough, careful training—physical and mental disciplining—and a profound, deep-seated belief and love for The Club whose colors we wear! Get the simile? It's pitifully clear. Again, here's still another slant. Lent is a time of inward preparation for a more fruitful life ahead, and used always to be known as "The Lesser Forty Days," because it was the training period for the forty days following Easter. **THOSE** days were known of old as "The Greater Forty Days," or the time for gathering those fruits of the spirit prepared for during Lent.

Lent—friends of ours—should so have stimulated us that we will only be happy when we are near to Jesus, working hard in His Fellowship, The Church, for Him and for God; and for that man, woman, or child whom God *will* put in your way as an opportunity of bringing them to Him—if you care deeply enough to pray that that opportunity be given to you.

If Lent to you is just forty days of misery, the quicker you chuck it and tie up with one of the easy-going religions, the better. You just *don't belong* to The Episcopal Church, that gorgeous Church which is rediscovering its *teeth*. The food you want doesn't require teeth!

But to those who dearly love Our Lord, Lent is an opportunity to draw nearer to Him, a period of utter refreshment to the soul despite the weariness of the body. To those, Lent is just a starting place, and the end—well, the end is **EVERLASTING LIFE!**

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## EASTERN OREGON

### Whole City Participates

#### In Good Friday Observance

For the first time in its history, the whole city of Pendleton, Ore., observed Good Friday with the closing of almost all stores and business offices from noon to 6 P.M.

About 30 years ago for three or four times in succession, stores closed on this day for two hours. This year through splendid cooperation, the Merchants' Committee of the Chamber of Commerce passed a resolution unanimously agreeing "that in these trying times the merchants of Pendleton would do well to aid in emphasizing the need for proper observance of our spiritual and religious duties" and urging all business houses to close from noon to 6 P.M. The response made to this appeal was almost 100%.

The traditional three hours service was held at the Church of the Redeemer, and in addition a two hour service was held at which the different ministers in the community took part.

## NEW HAMPSHIRE

### Eight-Day Mission

The Rev. Charles M. Serson, SSJE, concluded a very successful eight-day parish mission in Grace Church, Manchester, N. H., on Passion Sunday. A Cowley Father from Bracebridge, Ontario, he well adapted himself to the parish, according to the enthusiastic comments of the Rev. Bradford Young, rector.

The mission was held every night Sunday through Sunday, except Saturday. The church was full every night with a good attendance at the 7:15 Holy Communion every morning. Total attendance for all services was 2,559. Total offerings were \$344, of which \$200 was sent as a thank offering to the Society in Bracebridge for rural work, and the rest used for mission expenses.

### Vacations Planned

#### For 80 Harlem Children

Vacations in New Hampshire for 80 Colored children from Harlem, New York City, are being planned by the department of social action of the New Hampshire Council of Churches. The project will follow the lines pioneered by A. Ritchie Low of Johnson, Vt., last summer.

The children, aged 9 to 12, will be selected in New York by the Rev. Shelton H. Bishop, rector of St. Philip's Church, according to plans announced by the chairman of the department, Bradford Young. The children will be invited to homes of Churchpeople in Hillsboro and Merrimack counties in New Hampshire for a two weeks' stay, August 9th to 22d. Ministers of those counties are being written asking them to urge their people to invite the children. The costs of transportation

are to be borne by gifts from New Yorkers to be solicited by Fr. Bishop and congregations in New Hampshire wishing to make an offering.

The project in New Hampshire was started by a speech by Fr. Bishop at George Washington's Birthday Memorial Communion in Grace Church, Manchester, and was taken up by the New Hampshire Council of Churches. He pointed out the remarkable success of the Vermont plan and the happy interracial experience obtained by both white and Colored children.

## WEST TEXAS

### St. Stephen's Parish House, San Antonio, Dedicated

St. Stephen's Parish House, San Antonio, Texas, was dedicated Monday, Thursday. A mission of St. Mark's Church, San Antonio, it held services for three years in a recreation center owned by the city. During that time the faithful few were able to arrange the center for Sunday services, including Holy Communion and church school.

#### GROUND BREAKING

However, on the coming last June the Rev. Henry Getz, measures were taken to secure funds for building upon lot previously given by a vestryman of St. Mark's. Ground was broken for the first unit, a parish hall to be used temporarily for all purposes, on January 28th. It quite a triumph of workmanship. The building could be occupied on March 2d. To be sure there were no facilities for lighting but the candles burning everywhere were impressive.

The service of dedication was a part of the celebration of Holy Communion and Confirmation at which Bishop Jones preached.

One inconvenience, which all took with good humor, was the fact that the storm in the late afternoon had created an immeasurable mud around the new building where no arrangements had been made to such an unlooked for circumstance. So it was with muddy feet that members and friends crowded into the hall where no standing room could be had by many.

## MASSACHUSETTS

### Auburndale Churchpeople

#### Return to Rebuilt Church

The parishioners of the Church of the Messiah, Auburndale, Mass., returned on Easter Day to their rebuilt church after an absence of 18 months due to the fire which destroyed the beautiful fabric on November 15, 1943. Construction of the present building was begun last July after carefully laid plans; Bishop Sherrill relaid the corner stone in October; and the first service on Easter was a Sunday Service of Holy Communion of Thanksgiving. The rector is the Rev. Richard P. McClintock.

## Community Planning Through Parish Forums

Ballston Spa, N. Y., is well on its way to purposeful, postwar civic improvements—with a Citizens Planning Committee already appointed by the mayor—due to the interest created by five forums held last fall in Christ Church of that community.

These forums, held on five successive Friday evenings in the parish house of Christ Church, saw townspeople representing every religious, social, and economic element in the village, gathered to think and to talk about their community.

The new rector, the Rev. Albert Rees Hay, felt that gathering together as Christians before the altar of God and praying for a better kind of society was of paramount importance. But that was not enough. Christians must go out into the community and do something about making it a better place in which to live; both for themselves and for those who are to return from this war. Worship and social action cannot be separated. Fortunately, he knew of several organizations interested in planning, particularly the Bureau of Planning of the New York State Department of Commerce. A most satisfactory arrangement with the Bureau was soon established, so that a series of forums, each an hour long and each on different aspects of community planning, was formulated.

Leading citizens of Ballston Spa were selected as chairmen of the various programs. The state became so interested in the project that they decided to use Ballston Spa as a model village for introducing an important part of their postwar planning program.

Residents of the village showed a keen interest at the very first forum as they listened to an explanation of the meaning of an approach to community planning. Stirred by the realization that community plans, turned into action, depend on wide interest and capable leadership, the members of the Church enthusiastically went about selling the idea to the mayor, civic leaders, village officials, the superintendent of schools, teachers, local merchants, members of the Rotary Club, ministers of the town, and other key citizens.

The second forum met to discuss the need of planning for business development. The necessity of business to a prosperous community was made vivid by movies and brief talks. The next meeting swung the forum's attention to another important area of community life—social welfare. This session provided an opportunity for telling what was being done in this vital field by both public and private organizations. The county welfare commissioner presided at this meeting, which provided the liveliest discussion period of the whole forum series.

The fourth forum dealt with zoning and physical planning. Since the railroad tracks in the village are to be moved to the outskirts after the war people were curious as to what might happen to the layout and design of their community as a result of this arrangement. An expert planner talked about making Ballston Spa a more desirable and attractive place in which to live and work.

Forum number five was one concerning full utilization of the school facilities for recreational and entertainment programs for both the youngsters and adults of the community.

At the last forum, a committee was selected to recommend to the mayor that a Citizens Planning Council be formed. The mayor was favorably impressed with the interest stimulated by the forums and the suggestions developing from them. Therefore, together with the representative of the Bureau of Planning who served as advisor to the forum series, the rector, and the superintendent of schools, he formulated a program to stimulate community planning. Upon receiving the approval of the Village Board of Trustees, the mayor appointed an official planning board and a Citizens Planning Council which would cooperate with the Board of Trustees and all social agencies. Ballston Spa now has a Citizens Council: a non-political group of representative citizens organized to gather ideas for community betterment and to determine how to accomplish worthwhile postwar objectives. This group has access to all sources of information and works for the benefit of all groups in the village.

The following excerpt from the Ballston Spa *Journal* typifies the overwhelming enthusiasm which accompanied the inauguration of the Council's activities: "Ballston Spa is out in front—and that's where we are going to stay—out in front of all the villages and cities in the State of New York—perhaps in the nation. This has been the result of a series of forums sponsored by Christ Church." The *Saratogian*, a paper of a neighboring city, carried an editorial congratulating Ballston Spa on its being able to make such wonderful advances in community planning for the postwar world.

By taking such a prominent role in the promotion of sound community planning, the rector feels that the church has only partly fulfilled its rightful obligation to the community. He believes the fact that members of the community and officials of the state considered it unusual that his parish should take such an active part in the development of the community, is an indication of the need for the Church to really make itself felt in the everchanging and progressing communities of the nation.

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CHURCH and Church School weekly collection envelopes—both duplex and single. Write for prices and samples. MacCalla & Company, 3644 Market St., Philadelphia 4, Pa.

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CATHEDRAL STUDIOS, Washington and London. Church Vestments, plain or embroidered surplices, exquisite Altar linens, stoles, burses, and veils. Materials by the yard. See my new book, Church Embroidery, a complete instruction; 128 pages, 95 illustrations. Price \$4.50. Also my Handbook for Altar Guilds. Price 50c. L. V. Mackrille, 11 W. Kirke Street, Chevy Chase, Md., 30 minutes from U. S. Treasury. Tel. Wisconsin 2752.

### POSITIONS OFFERED

WANTED: A SEXTON. Write St. Peter's Church, Port Chester, N. Y.

**RATES:** (A) Altar Bread, Anniversaries, Appeals, Births, Boarding, Deaths, Church Furnishings, Linens and Vestments, Marriages, Meetings, Memorials, Personals, Positions Offered, Radio Broadcasts, Resolutions, Special Services, and all other solid copy classifications, excepting only Positions Wanted: 6 cts. a word for one insertion; 5 cts. a word an insertion for 3 to 12 consecutive insertions; and 4 cts. a word an insertion for 13 or more consecutive insertions. (B) Keyed advertisements, same rates as unkeyed advertisements, plus 25 cts. service charge on first insertion. (C) Positions Wanted advertisements, 1 insertion, 4 cts. a word; 3 to 12 insertions, 3 cts. a word an insertion; and 12 or more insertions, 2 cts. a word an insertion. (D) Church Services, 25 cts. a count line (10 lines to the inch). (E) Minimum price for any insertion is \$1.00. (F) Copy for advertisements must be received by The Living Church at 744 North Fourth St., Milwaukee 3, Wis., 12 days before publication date of issue it is designed for.

## DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them"

### Theophilus B. Pollard, Priest

The Rev. Theophilus Boyden Pollard, vicar of Christ Church, Coconut Grove, Fla., for the past eight years, died at Broward General Hospital, Fort Lauderdale, Fla., on March 18th.

Funeral services were held at Christ Church on March 25th with Vespers for the Dead, and on March 26th, Solemn Mass was celebrated with the Ven. John E. Culmer as celebrant, Fr. Bruce Williamson, deacon, and Fr. E. L. Avery, subdeacon. Interment was at West Palm Beach with Fr. Quintin E. Primo officiating.

Fr. Pollard was born at Georgetown, British Guinea, S. A., February 17, 1880. He graduated from Teachers' Training College, Georgetown, and came to the United States May 14, 1905, graduating from Lincoln University, Pennsylvania, with the degree of S.T.B., in 1908.

Ordained by Bishop Mikell in 1921, Fr. Pollard held charges at Griffin, Ga., Atlanta, Ga., and Columbia, S. C. He was dean of Hood Seminary, Livingstone College, Salisbury, N. C., from 1925-1927. Resigning as dean of Hood Seminary, he served as rector of St. Philip's Church, Jacksonville, Fla., 1927-1930. He came to the diocese of South Florida in 1930, and

served as vicar of St. Patrick's Church, West Palm Beach, from that year until 1937 when he was appointed vicar of Christ Church, Coconut Grove.

Fr. Pollard is survived by his wife, the former Maxine Rebecca Walker of West Palm Beach, and two daughters.

### Mrs. Leroy W. Doud

Edith Horsfall Doud, wife of the Rev. Leroy W. Doud, died March 17th, at Little Rock, Ark., after a long illness.

Funeral services were conducted March 20th by Canon Cotesworth P. Lewis of Trinity Cathedral, Little Rock.

The daughter of the late Thomas Marsh and Margaret Horsfall, Mrs. Doud was a native of Prairie County, Ark., and a lifelong member of Trinity Cathedral. She was also a charter member of the Daughters of the King.

Mrs. Doud is survived by her husband, a daughter, Mrs. Margaret Doud Robinson of Little Rock; two sons, Bernard Doud of Shreveport, La., and Maj. Donald E. Doud of the Army Air Forces; a sister, Mrs. J. J. Wright of Little Rock; and two brothers, Frank Horsfall and J. E. Horsfall, both of Little Rock; and three grandchildren.

## EDUCATIONAL

### SECONDARY SCHOOLS

#### Confirm 28 on Palm Sunday

#### At Howe Military School

Howe Military School observed Palm Sunday this year with a late Eucharist at which Bishop Mallett of Northern Indiana preached the sermon and confirmed a class of 28, both from the school and from St. Mark's Parish in Howe, Ind.

The Bishop in his sermon, emphasized the meaning of Palm Sunday in the Church year, as a period when the early group of followers of Christ resisted the temptation to quit before the job was finished. He stated that today the same must hold true.

#### Blue Ridge School Dormitory

#### Destroyed by Fire

Crawford Hall, a dormitory for small children at the Blue Ridge School, Va., was destroyed by fire March 24th. Operated by the Church primarily for mountain children, the school has an enrollment of about 200. Several of its graduates are in the ministry and others have taken prominent places in business and professional life.

Crawford Hall was the oldest of the ten buildings at the school. It was built about 40 years ago. It was a two-story, frame structure with a large dining hall and kitchen, three dormitory rooms and

two rooms for employees. The loss was partly covered by insurance.

The Rev. George P. Mayo is the founder and headmaster of the school.

## CHANGES

### Appointments Accepted

Harris, Rev. Leon Preston, rector of Christ Church, Joliet, Ill., will become rector of St. James' Church, Paso Robles, Calif., April 15th. Address: St. James' Rectory, Paso Robles.

Mercer, Rev. Samuel S. B., research professor of the University of Toronto, is serving as acting rector of the Church of the Epiphany, New York City, from March 24th to June 1st.

Stetler, Rev. Robert H., formerly vicar of Grace Church, North Girard; Trinity Church, Fairport, and other missions in the Lake Shore Mission field of the diocese of Erie, became rector of St. Alban's Church, Roxborough, Philadelphia, March 15th. Address: 6769 Ridge Ave., Philadelphia.

### Deposition

DeForest B. Bolles, was deposed from the ministry at his own request by Bishop Horstick of Eau Claire in Christ Church Cathedral, Eau Claire, Wis., on March 20th, acting in accordance with Canon 59, Section 1.

### Ordinations

#### Deacons

Kentucky—Jacob Farrand Williams was ordained deacon March 21st in Christ Church Cathedral, Louisville, Ky., by Bishop Clingman of Kentucky. He was presented by the Ven. Harold J. Weaver and the Rev. W. B. Myll preached the

## CHANGES

mon. Address: 2507 Cherokee Parkway, Louis-  
Le 4.

Los Angeles—J. Ogden Hoffman Jr. and Peter Paulson were ordained to the diaconate March 14 in All Saints' Church, Pasadena, Calif., by Bishop Stevens of Los Angeles. They were presented by the Rev. John Frank Scott and the Rev. Ray O. Miller, respectively. The Rev. J. K. [unclear] preached the sermon. The Rev. Mr. Hoffman is vicar of St. Timothy's Mission, Compton, Calif.; and the Rev. Mr. Paulson is assistant of Paul's Cathedral, Los Angeles. Their respective addresses are Compton, Calif., and 615 S. Figueroa St., Los Angeles 14.

South Florida—James McKeown was ordained March 18th in St. Paul's Church, New Smyrna Beach, Fla., by Bishop Wing of South Florida. He was presented by the Rev. W. Shelby Small and the Rev. E. Dargan Butt preached the sermon. The Rev. Mr. McKeown is serving for a few months as curate of Holy Trinity Church, Palm Beach, Fla., before entering Drew University to take a course in rural sociology.

Memphis—George Blodgett Stuart Hale was

ordained deacon March 21st in Grace and St. Luke's Church, Memphis, Tenn., by Bishop Maxon of Tennessee. He was presented by the Rev. Charles S. Hale and the Rev. Israel H. Noe preached the sermon. The Rev. Mr. Hale is assistant of St. John's Parish, Johnson City, Tenn.

### Priests

Albany—Willard, Rev. Francis Arthur, was ordained priest March 23d in All Saints' Cathedral, Albany, N. Y., by Bishop Oldham of Albany. He was presented by the Rev. Loren N. Gavitt and the Rev. James W. Penneck preached the sermon. The Rev. Mr. Willard will become priest in charge of Christ Church, Pottersville, N. Y., and associated missions. His address will be 308 Amherst Ave., Ticonderoga, N. Y., until about May 10th, when after his marriage, he will occupy the rectory at Pottersville.

Harrisburg—Schofield, Rev. Reginald Charles, was ordained priest March 24th in Christ Church, Danville, Pa., by Bishop Heistand of Harrisburg. He was presented by the Ven. Squire B. Schoefield and the Bishop preached the sermon. The

Rev. Mr. Schofield is vicar of Christ Church, Milton; St. Mark's, Northumberland; and St. James', Exchange, Pa. Address: 810 Center St., Milton.

### Changes of Address

Winborne, Rev. Ernest M., who will become rector of St. Andrew's Church, New York City, May 16th, will have the home address of 1944 Madison Ave., New York 35.

### Military Service

Golding, Rev. John T., formerly rector of St. John's Church, Gloucester, and St. Mary's, Rockport, Mass., became a chaplain in the USNR March 16th.

### Correction

In the L.C. issue of March 18th, the names of the Rev. Reynold McKeown and the Rev. Erwin A. Thomas, SSJE, were incorrectly spelled in the diocese of Milwaukee ordination notice.



# CHURCH SERVICES



TO CHURCH! That slogan, sounded round the world, might well put an end to the world's chaos. The rectors of the churches listed here urge you to use the slogan to work in your own personal world. Use it on your friends.

Whether as a traveler in a strange city, as a local resident, you are always welcome to come into these leading churches for the services or for quiet moments of prayer. And you are urged to bring with you your friends. Accept the cordial invitation!

CHICAGO—Rt. Rev. Wallace E. Conkling, D.D., Bishop; Rt. Rev. Edwin J. Randall, D.D., Suffragan Bishop  
Church of the Atonement, 5749 Kenmore Avenue, Chicago 40  
James Murchison Duncan, rector; Rev. Edward Jacobs  
Sun.: 8, 9:30 & 11 a.m. H.C.; Daily: 7 a.m. H.C.

LOS ANGELES—Rt. Rev. W. Bertrand Stevens, D.D., Bishop; Rt. Rev. Robert Burton Gooden, D.D., Suffragan Bishop  
Mary of the Angels, Hollywood's Little Church around the Corner, 4510 Finley Ave.  
Neal Dodd, D.D.  
Daily Masses: 8, 9:30 & 11

LOUISIANA—Rt. Rev. John Long Jackson, D.D., Bishop  
George's Church, 4600 St. Charles Ave., New Orleans  
Alfred S. Christy, B.D.  
Sun.: 7:30, 9:30, 11; Fri. & Saints' Days: 10

MAINE—Rt. Rev. Oliver Leland Loring, Bishop  
Central Church of St. Luke, Portland  
by Rev. P. M. Dawley, Ph.D.; Rev. C. L. Latham; Rev. G. M. Jones  
Sun.: 8, 9:30, 10, 11 & 5; Weekdays: 7:30 & 5

MICHIGAN—Rt. Rev. Frank W. Conkling, D.D., Bishop  
Church of the Incarnation, 10331 Dexter Blvd., Detroit  
Rev. Clark L. Attridge  
Weekday Masses: Wed., 10:30; Fri., 7; Sunday Masses: 7, 9 & 11

NEW YORK—Rt. Rev. William T. Manning, D.D., Bishop; Rt. Rev. Charles K. Gilbert, D.D., Suffragan Bishop

Cathedral of St. John the Divine, New York  
Sun.: 8, 9, 11 Holy Communion; 10 Morning Prayer; 4, Evening Prayer; 11 and 4, Sermons; Weekdays: 7:30, 8 (also 9:15 Holy Days & 10 Wed.), Holy Communion; 9 Morning Prayer; 5 Evening Prayer (Sung); Open daily 7 a.m. to 6 p.m.

Church of the Ascension, Fifth Ave. & 10th St., New York  
Rev. Donald B. Aldrich, D.D., Rector (on leave; Chaplains Corps, U. S. Navy)  
Rev. Vincent L. Bennett, associate rector in charge  
Sun.: 8, 11; Daily: 8 Communion; 5:30 Vespers, Tuesday through Friday

Church of Heavenly Rest, 5th Ave. at 90th St., New York  
Rev. Henry Darlington, D.D., Rector; Rev. Herbert J. Glover; Rev. George E. Nichols  
Sun.: 8, 10 (H.C.), 11 M.P. & S., 9:30 Ch. S.; 4 E.P. Weekdays: Thurs. & Saints' Days, 11 H.C.; Prayers daily 12-12:10

Chapel of the Intercession, 155th St. and Broadway, New York  
Rev. Joseph S. Minnis, Vicar  
Sun.: 8, 9:30, 11 & 8; Weekdays: 7, 9, 10, 5 p.m.

St. Bartholomew's Church, Park Ave. & 51st St., New York 22  
Rev. Geo. Paull T. Sargent, D.D., Rector  
Sun.: 8, Holy Communion; 9:30 & 11 Church School; 11 Morning Service & Sermon; 4 p.m., Evensong, Special Music. Weekdays: 8 Holy Communion; also 10:30 on Thurs. & Saints' Days. The Church is open daily for prayer

St. James Church, Madison Ave. at 71st St., New York  
Rev. H. W. B. Donegan, D.D., Rector  
Sun.: 8 Holy Communion; 9:30 Ch. School; 11 Morning Service & Sermon; 4:30 p.m. Victory Service. Weekdays: Holy Communion Wed., 7:45 a.m. and Thurs., 12 m.

St. Mary the Virgin, 46th St. bet. 6th and 7th Aves., New York  
Rev. Grieg Taber  
Sun. Masses: 7, 8, 9, 10, 11 (High)

St. Thomas' Church, 5th Ave. & 53rd St., New York  
Rev. Roeliff H. Brooks, S.T.D., Rector  
Sun.: 8, 11 a.m., and 4 p.m. Daily Services: 8:30 Holy Communion; 12:10, Noonday Services; Thurs.: 11 Holy Communion

Little Church Around the Corner  
Transfiguration, One East 29th St., New York  
Rev. Randolph Ray, D.D.  
Sun.: Communion 8 & 9 (Daily 8); Choral Eucharist & Sermon, 11; Vespers, 4

### NEW YORK—(Cont.)

Trinity Church, Broadway & Wall St., New York  
Rev. Frederic S. Fleming, D.D.  
Sun.: 8, 9, 11 & 3:30; Weekdays: 8, 12 (except Saturdays), 3

Chapel of the General Theological Seminary, Chelsea Square, 9th Ave. & 20th St., New York  
Daily: Morning Prayer & Holy Communion 7 a.m.; Choral Evensong, Monday to Saturday, 6 p.m.

PENNSYLVANIA—Rt. Rev. Oliver James Hart, D.D., Bishop  
St. Mark's Church, Locust St., between 16th & 17th Sts., Philadelphia  
Rev. William H. Dunphy, Ph.D., Rector; Rev. Philip T. Fifer, Th.B., Asst. Rector  
Sun.: Holy Eucharist, 8 & 9 a.m.; Matins, 10:30 a.m.; Sung Eucharist & Sermon, 11 a.m.; Evensong & Instruction, 4 p.m.  
Daily: Matins, 7:30 a.m.; Eucharist 7:45 a.m.; Evensong, 5:30 p.m. Also daily, except Saturday, 7 a.m. & Thursday and Saints' Days, 9:30 a.m. Confessions: Saturdays 4 to 5 and 8 to 9 p.m.

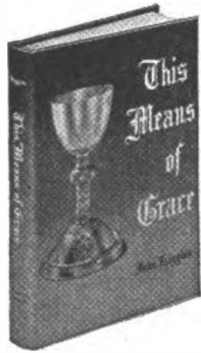
RHODE ISLAND—Rt. Rev. James DeWolf Perry, D.D., Bishop; Rt. Rev. Granville Gaylord Bennett, D.D., Suffragan Bishop  
Trinity Church, Newport  
Rev. L. L. Scaife, S.T.D., on leave USNR; Rev. Wm. M. Bradner, minister in charge; Rev. L. Dudley Rapp, associate minister  
Sun.: 8, 11 a.m., 7:30 p.m.; Church School Meeting at 9:30 a.m.; Wed.: 11 Special Prayers for the Armed Forces; Holy Days: 7:30 & 11

SPRINGFIELD—Rt. Rev. John Chanler White, D.D., Bishop  
St. Paul's Pro-Cathedral, Springfield  
Very Rev. F. William Orrick, Dean  
Sunday: Mass, 7:30, 9:00, and 10:45 a.m.  
Daily: 7:30 a.m.

WASHINGTON—Rt. Rev. Angus Dun, D.D., Bishop  
St. Agnes' Church, 46 Que St. N.W., Washington  
Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, SSJE, in charge  
Sun. Masses: 7, 9:30, 11; Mass daily: 7; Extra Mass Thurs. at 9:30; Fri. 8 Holy Hour; Confessions: Sat. 4:30 and 7:30

Church of the Epiphany, Washington  
Rev. Charles W. Sheerin, D.D.; Rev. Hunter M. Lewis; Rev. Francis Yarnell, Litt.D.  
Sun.: 8 H.C.; 11 M.P.; 6 p.m. Y.P.F.; 8 p.m. E.P.; 1st Sun. of month, H.C. also at 8 p.m. Thurs. 7:30, 11 H.C.

WESTERN NEW YORK—Rt. Rev. Cameron J. Davis, D.D., Bishop  
St. Paul's Cathedral, Shelton Square, Buffalo, N. Y.  
Very Rev. Edward R. Welles, M.A., Dean; Rev. C. A. Jesup, D.D.; Rev. Robert E. Merry, Canon  
Sun.: 8, 9:30, 11. Daily: 12 Tues.: 7:30, Wed.: 11



## THIS MEANS OF GRACE

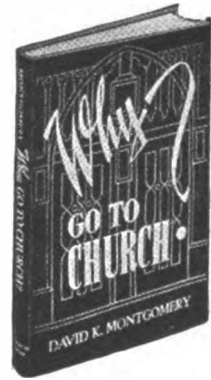
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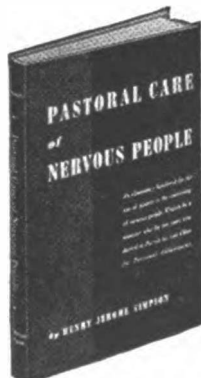
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